

HISTORY OF THE NEW TESTAMENT



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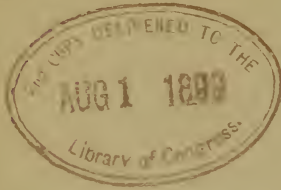
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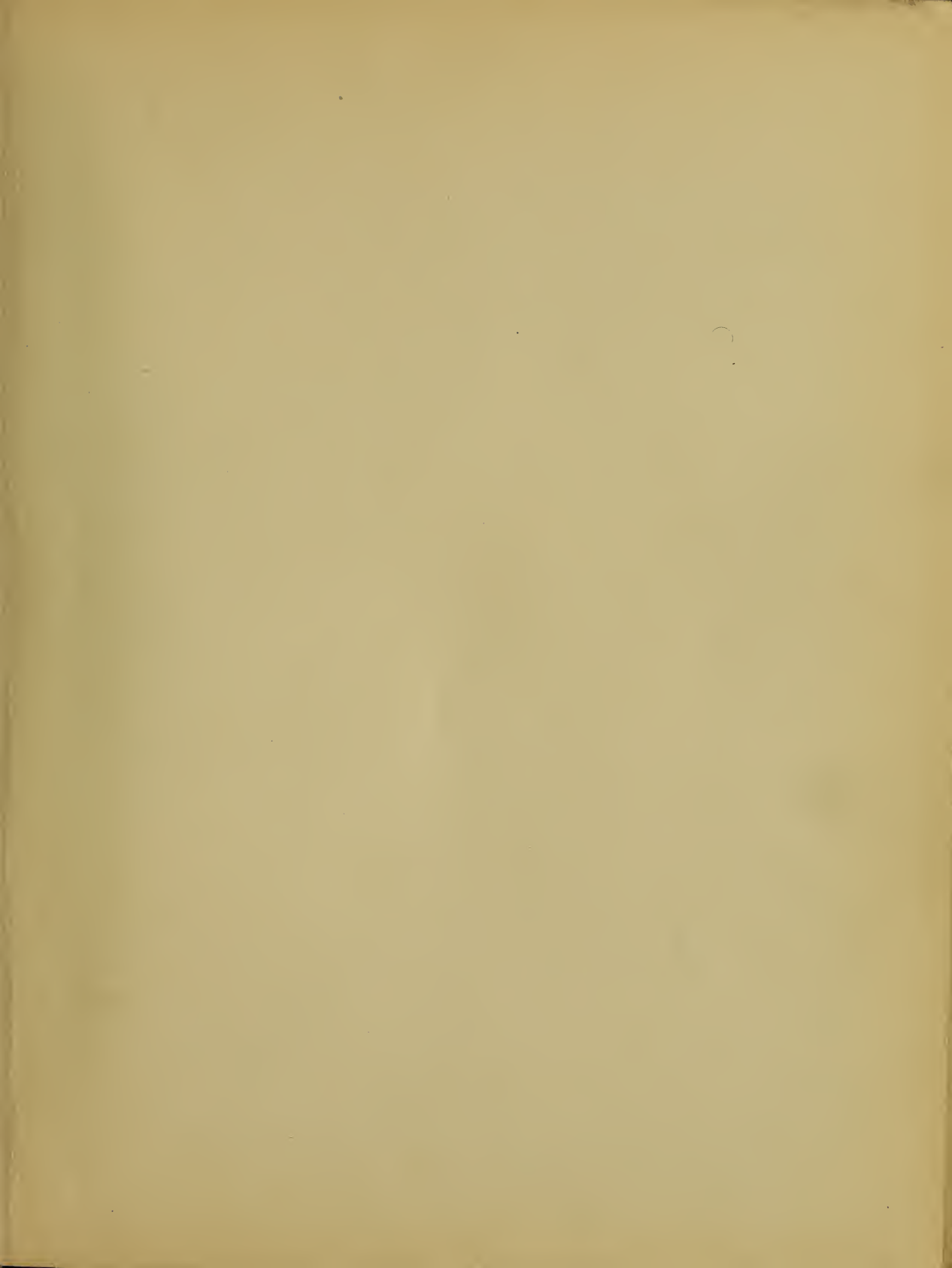


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THE NATIVITY.

HISTORY OF The New Testament

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Including "The Child and the Bible," by PROF. DAVID SWING
OVER 100 ORIGINAL ENGRAVINGS AND COLORED PLATES

BY

Josephine
Pollard

*Author of BIBLE FOR YOUNG PEOPLE; HISTORY OF THE OLD
TESTAMENT; BIBLE STORIES FOR CHILDREN; SWEET STORIES
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THE GOOD SAMARITAN; THE BOYHOOD OF JESUS; THE STORY
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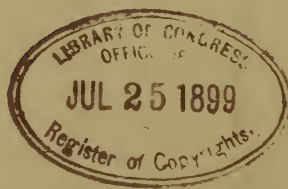
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The New Testament



CHRIST IN THE TEM-PLE.

NEW TESTAMENT.

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CHAPTER I.

THE BIRTH OF CHRIST.

THE time was near for Je-sus to come on the earth. God had told Ad-am and Eve of one who would save them from their sins. Mo-ses, and all the seers and wise men, spoke of him who was to give men new hearts, and help them to lead new lives.

In the days of He-rod, king of Ju-dah, there was a priest named Zach-a-ri-as. His wife's name was E-liz-a-beth. They were both old, and had led pure lives, and sought to keep God's laws. But they had no child.

One day when the priest was in the house of God by one of the al-tars, an an-gel came and stood near him. And when the priest saw him he shook with fear.

But the an-gel said: Fear not, Zach-a-ri-as, for God will give thee and thy wife a son, and thou shalt call his name John.

He shall be great in the sight of the Lord, and shall not drink wine nor strong drink, and shall turn the hearts of men to the Lord their God.

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Then Zach-a-ri-as said to the an-gel, But how shall I know that these things will be?

And the an-gel said to him, I am the an-gel Ga-bri-el, who stands near to God, and he has sent me to tell thee this good news. And for thy lack of faith thou shalt be dumb, and speak not a word till the day that these things come to pass.

Now those who were in the courts of God's house thought it strange that Zach-a-ri-as should stay so long at the al-tar where he burnt the in-cense.

And when he came out he could not speak to them, but made them know by signs that he had seen a strange sight.

Six months from this time God sent the an-gel Ga-bri-el to the town of Naz-a-reth, to a young woman there whose name was Ma-ry. She was one of the heirs of King Da-vid.

When Ma-ry saw the an-gel she was in great fear, for she knew not why he had come. And the an-gel said: Fear not, Ma-ry, for God has blessed thee. Thou shalt have a son, and shalt call his name JE-SUS. He shall be great, and shall be called the Son of God. And God will make him a king, and to his reign there shall be no end.

Ma-ry said: How can this be?

The an-gel told her that what might seem hard for her was not hard for God, who could do all



THE AN-NUN-CIA-TION.

History of the New Testament.

things. He had told E-liz-a-beth that she should have a son, and he had now sent word to Ma-ry that she should have a son; and what he had said he would do.

Then Ma-ry said, Let the Lord's will be done. And the an-gel left her.

Ma-ry made haste and went to the land of Ju-dah, and to the house of E-liz-a-beth and Zach-a-ri-as, where she spent three months. Then she came back to her own home. Jo-seph was the name of Ma-ry's hus-band; and he was a Jew, of King Da-vid's line. They were both poor, and Jo-seph had to work hard at his trade. He was a car-pen-ter.

God gave Zach-a-ri-as and E-liz-a-beth the son that he said they should have. And when the child was eight days old, the friends and kins-folk came to see it and to give it a name. Most of them said, Call him Zach-a-ri-as.

But the child's mo-ther said, Not so. He shall be called John.

And they said, There is none of thy kin-dred that is called by this name.

And they made signs to the fa-ther that he should let them know by what name the child should be called.

And the fa-ther sat down and wrote: His name is John. And they all thought this strange, as he



THE BIRTH OF JOHN.



BIRTH OF CHRIST ANNOUNCED TO THE SHEPHERDS.

The Birth of Christ.

had not told them of the an-gel who spoke to him in the house of God.

As soon as Zach-a-ri-as wrote these words his speech came back to him, and he gave praise and thanks to God. And all the folks in that part of the land heard of these things, and they said, What sort of a child shall this be? And the boy grew tall and strong, and the Lord blest him, and he went out and dwelt in the woods and waste lands till he was a man, and it was time for him to preach to the Jews and to tell them of Je-sus.

Now the king of Rome was called a Ce-sar, in the speech of that land, and the Jews had to do just as he said, for they were his slaves. And he made a law that the names of all the Jews should be put down in a book, that it might be known what tribe they came from, and what they were worth. Then, too, it would not be a hard task to count them when the Ce-sar wished to know how large a force of them was in this land he had fought for and won.

And each Jew was to go to that part of the land where his fore-fa-thers dwelt, and have his name put down in the book at that place.

So, as Jo-seph and his wife were of the house of Da-vid, they both set out for the town of Beth-le-hem, where Da-vid used to feed his sheep. The way was long, and when they came to the town they

found a great crowd of folks there. There was no room for Jo-seph and Ma-ry at the inn, and they knew no one at whose house they could stay.

As they went from place to place in search of a room, they came to a shed in which was a great trough or man-ger full of hay, where the poor folks who came to town fed the beasts on which they rode.

So Jo-seph and Ma-ry made their home in this shed while they had to wait to have their names put down. And while they were there God gave to Ma-ry the son that he said she should have.

And as she had no fine soft clothes to wrap the babe in, she took bands of cloth and put round him, and laid him on the straw in the man-ger.

In those days rich men kept large flocks of sheep and goats, and had men watch them at night for fear that wild beasts would seize and kill them. The men who fed and took care of the sheep were called shep-herds.

One night, as some shep-herds were on the hills where they kept watch of their flocks, the an-gel of the Lord came down to them. And a bright light shone round them so that they were in great fear.

And the an-gel said to them, Fear not, for I bring you good news which shall give joy to all the land. For Christ, the Lord, is born for you this day, in the town of Beth-le-hem, and he will save



THE NA-TIV-I-TY.

you from your sins. And this is the way ye shall know him: Ye shall find the babe wrapped in bands of cloth and laid in a man-ger.

When the an-gel had said this, there came, like a flash of light, a great host of an-gels who gave praise to God, and sang, Glo-ry be to God on high, and on earth, peace and good-will to men.

When the an-gels had left them the shep-herds said, Let us go at once to Beth-le-hem and see these things of which the an-gel has told us.

And they came with haste, and found Ma-ry and Jo-seph, and the babe that lay in the man-ger where the ox and ass used to feed. And when they had seen the child, they went out and told what the an-gel had said to them. And those who heard were filled with awe, for it was the first time that such a thing had been done in the world. And the strange news spread fast.

Ma-ry told no one of the talk she had had with the an-gel, but thought much of these things, and took the best of care of the new-born babe. It did not seem as if it could be her own child.

When the babe was eight days old, its fa-ther and mo-ther gave it the name of JE-SUS, as the an-gel had bid them. And they gave him to the Lord; that is, they vowed to the priest that they would bring up the child to serve God and to lead a good life. For

The Birth of Christ.

though he was the son of God he was sent on earth to teach men what they ought to do.

Now there was a man in Je-ru-sa-lem whose name was Sim-e-on. Hewasagood man, and did what was right, and for years he had been on the watch for one of whom the seers had told, and who was to save men from their sins.

And it was made known to Sim-e-on in a dream that he should not die till he had seen this King of kings and Lord of lords.

Sim-e-on was a priest in the house of God, and when Jo-seph and Ma-ry brought in the child Je-sus, he took it up in his arms and blest God, and said: Now, Lord, thy words have come true, and I can die in



SIM-E-ON IN THE TEM-PLÉ.

peace, for I have seen him who is to be the light of the world, and to save men from their sins!

Jo-seph and Ma-ry knew not what to make of this strange speech. And the priest blest them, and gave the child back to his mo-ther, and told her of some of the great things he would do when he grew up to be a man.

And there was one An-na, who kept all the fasts, and served God night and day. She was four-score and four years old, and could fore-tell what was to take place, and her fame was great. And she came in-to the house of God while Sim-e-on yet spoke, and gave thanks to the Lord, and told of him who was to come to save the Jews, and to give them back their rights.

Then Ma-ry and Jo-seph went back to their own home in Naz-a-reth. And the child grew, and was strong, and wise, and God blest him from day to day.

CHAPTER II.

THE STAR IN THE EAST.

IN these days God spoke to men by strange signs, and wise ones were all the time on the watch for them. They had read in their old books of a

The Star in the East.

star that was to shine with a bright light, and each night they would raise their eyes to the sky, in hopes that they might see this sign that would bring hope and joy to the whole race of Jews. But years and years had gone by, and the Jews had no land of their own, and were as slaves to the Ce-sar of Rome. And He-rod, their king, was most harsh to them, for he had skill in the use of a sword, but not in the use of kind words, or good deeds.

One night as a wise man lay on the roof of his house, with his gaze fixed on the great broad sky, he gave a start and cry of joy, for there shone a new star of such size that all the rest of the stars grew dim and small. And it was as if the sun had burst through a dark cloud, and brought the dawn some hours too soon, for the whole East was full of light from the long rays of this new star.



THE GUID-ING STAR.

And the star seemed to move, and its rays to point all one way. And the wise men who saw it knew that the light had come for which they had looked and prayed so long, and they set out at once with the star to guide them, and they took rich gifts with them. Each night it shone in the sky, and led them on and on till they came to Je-ru-sa-lem. And they said to those they met there, Where is he that is born to be King of the Jews? for we have seen his star in the east, and have come to kneel down at his feet.

When He-rod heard of these things, and that they spoke of Je-sus as King, he was in great fear lest he should lose his throne. So he sent for his chief priests and scribes that they might tell him where Christ should be born. And they read from their old books that it had been fore-told that he should be born in Beth-le-hem.

Then He-rod sent for the wise men, and told them to go to Beth-le-hem, and search for the young child. And when ye find him, said he, bring me back word that I too may fall down at his feet and give him praise.

But this he did not mean to do, for his plan was to put the child to death just as soon as he could find out where it was.

When the king had ceased to speak, the wise



THE SHEP-HERDS ARE THE FIRST TO PRO-CLAIM THE GOS-PEL OF CHRIST.

men from the east left Je-ru-sa-lem, and went on their way to Beth-le-hem. And the star led them on and on, and was like the face of a friend. And a small, still voice seemed to say to them:—Come!—Come!—Come! And it drew them so that they would have gone to the ends of the earth. When troops are on the march, and through their ranks goes the cry of Halt! then each foot must stand still, and not a man moves from his place.

And when the wise men came to Beth-le-hem, lo, the star that had led them stood still in the sky, right o'er the place where the young child was. And when they went in-to the house they saw the young child, with Ma-ry, his mo-ther, and they fell on their knees and bowed down to him as if he had been a king. And they brought him gifts of great worth, and gold and myrrh and rich gums and spice that can be found only in those lands in the far East.

And God spoke to them in a dream, and told them not to go back to He-rod, so they went home not by the same road they had come.

When He-rod found that the wise men had not done as he bade them, he was in a great rage, and sent men to Beth-le-hem, and slew all the chil-dren there who were two years old or less, for then he was sure that Je-sus would be slain.



THE WISE MEN BRING-ING PRESENTS TO JE-SUS.

But ere He-rod's men came, God spoke to Jo-seph in a dream, and said, Rise, and take thy wife and thy son, and flee into E-gypt, and stay there till



THE FLIGHT IN-TO E-GYPT.

I bring thee word ; for He-rod will seek the young child to kill him.

So Jo-seph did as the Lord told him, and took his wife and child out of Beth-le-hem by night, and went to dwell in the Land of E-gypt.

But when He-rod was dead, God spoke to Jo-seph in a dream, and told him to take his wife and son and go back to the land of Is-ra-el, for the man was dead who sought to kill the young child. And Jo-seph did as the an-gel told him, and he and his wife and child came and dwelt in Naz-a-reth.

CHAPTER III.

THE BOYHOOD OF JESUS.

IT was in the first month of the year that God brought the Jews out of E-gypt and led them through the Red Sea.

And he made it a law that in the first month of each year they should all meet at one place, and bring the young lambs and calves and the first fruits of the field and give thanks to God in the way they had been taught. And this they were to do all the days of their life. And this feast, which was to last not quite two months, was known as the Feast of the Weeks. There were days they were to fast, and days they were to feast, and they were to call to mind that they were once slaves, and that God had set them free, and with glad hearts praise and bless his great name.

The place where the Jews now met was at Je-ru-sa-lem, and Je-sus was twelve years old when he went up for the first time, with Jo-seph and Ma-ry, to keep the Feast of the Weeks.

There was a great crowd there, and friends to meet and talk with, and it must have been a hard

History of the New Testament.

task to keep track of the young folks, who found so much to see and to hear that was new and strange.

When the days of the feast were at an end, Joseph and Ma-ry set out for their home in Naz-a-reth.

They had gone out with a band of friends and



NAZ-A-RETH.

folks from the same town, and were to come back in the same way. It was not safe for them to go by them-selves, for there were waste lands to cross where bands of thieves lay in wait for a chance to rob and to kill those who came their way.

Some rode on mules, some on horse-back, and

The Boyhood of Jesus.

some had to walk all the way. Je-sus was not with Jo-seph and Ma-ry, but they thought he must be with some of the friends or kins-folk. But when at the end of a day's ride he came not near them, they



JE-SUS AT THE AGE OF TWELVE AMONG THE DOC-TORS IN THE TEM-PLE.

sought for him in the groups of friends and kins-folk, where there were lads of his own age.

And when they found him not, they went back to Je-ru-sa-lem, and sought for him with hearts full of grief, for they knew not what harm might have come to him.

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For three days they went from house to house, and through the lanes and streets, but could see no signs of the boy they had lost.

At the end of that time they went in-to the house of God, it may have been to pray that their child might be found, and there a strange sight met their gaze.

Je-sus sat in the midst of the wise men, whose place it was to teach and to preach to those who came up to the feasts, and the old men bent their heads to hear what the young lad had to say. For it was the first time they had met with one so young in years who was so wise in speech, and they felt in their hearts that he must have been taught of God.

When Jo-seph and Ma-ry saw Je-sus they were struck dumb, and could do naught but stare, as if it was a scene in a dream. Then Ma-ry said, My son, why didst thou vex us thus? we have sought for thee with sad hearts.

Je-sus said, Why did ye look for me? Do ye not know that I must do the work that my fa-ther has set me to do?

Jo-seph and Ma-ry did not know what he meant by these words, or that God had sent Je-sus on earth to teach men how to read the word of God a-right, and how to save their souls from death.

The Boyhood of Jesus.

Je-sus went back to Naz-a-reth with Jo-seph and Ma-ry, and was a good son to them. And he grew wise and tall, and was blest of God, and won the hearts of all who were near him, for they saw in him much to love.

It was not known that he was the Son of God, and he made friends by his own sweet ways, for he was a poor boy.

Naught was heard or known of Je-sus for some years, and we are led to think that he was taught how to use the axe, and saw, and plane, and to work at the same trade his fa-ther did. This gave him a chance to see how folks lived, and to use his eyes and ears as he went from house to house, so that when he went forth to teach he could tell them of their sins, and show them how vile they were.

And this part of the life of Je-sus—of which not a word is told in the New Test-a-ment—is to teach us to stay in the place where God has put us, and to do our work there in the best way we know how.

Je-sus was at school then, just as boys and girls in these days go to school, and strive to grow wise and to fit them-selves for the work they are to do in the world. And though he was to be a king he did not put on airs, or sit and fold his hands and bid those that were near wait on him and be at his beck and call. No! he was born and brought up with

poor folks, to teach us that Je-sus is more at home with the poor than he is with the rich; and to be Christ-like we must seek to please God, to do his will, to put down pride, and keep sin out of our hearts.

CHAPTER IV.

JESUS AND JOHN THE BAPTIST.

You have been told that John went out in-to the woods and waste lands when quite a young man. He fed on lo-custs and wild hon-ey, and his clothes were made of the skin of the cam-el, with the long rough hair on the out-side.

The time had now come for him to go out in the world to tell of Je-sus, and to bid men give up their sins and walk in the right path.

And he went to a place near the Jor-dan and crowds came there to hear him. And he told them that he had been sent to warn them to flee from the wrath to come. He said they must not think they would be saved be-cause they were sons or heirs of good men who had served God and died in the faith. He told them that each one was to be like a tree, and to stand in his place and bring forth fruit, and serve God in the best way that he could. And



JOHN THE BAP-TIST PREACH-ING IN THE WIL-DER-NESS.

each tree, said John, which brings not forth good fruit is cut down and cast in-to the fire. He told them they must be good and kind to each oth-er, and must give food and clothes to those who were in need of such things. They must not tell lies, nor steal, nor be vain and proud, but they must show by the way they lived that they loved God and were glad to do his will.

And when those who heard him felt a great hate for sin, and a strong wish to lead good lives, and to be saved from the wrath of God, they spoke to John and he led them down to the Jor-dan and they were bap-tiz-ed in the stream.

Now wa-ter will wash the stains from our clothes, and cleanse our skin, but it will not wash our sins away. To do this we must have Christ in our hearts. Some of those who heard John talk thought that he might be the Christ who was to come, and of whom the proph-ets had fore-told since the days of Mos-es. Some were quite sure of it; but oth-ers shook their heads, for they had made up their minds that he who was to come and rule over them would be dressed like a king, and not in such plain clothes as John wore.

John heard their words, or guessed their thoughts, and he said to these Jews, I indeed bap-tize you with wa-ter, but he who is to come af-ter me, and who is great-er than I, will bap-tize you with fire.

Jesus and John the Baptist.

That meant that Je-sus would be in their hearts like a fire, to burn up all that was bad, as they burnt the chaff that was blown loose from the wheat.

Then Je-sus came from his home in Naz-a-reth to have John bap-tize him in Jor-dan's stream. But John would not. He said there was more need that Je-sus should bap-tize him. He felt that there was need to have his own sins washed a-way, but Je-sus had no sins. So why dost thou come to me? said John.

Je-sus had come on the earth as a man to do God's will, and to teach man-kind how to walk in the right path and keep their hearts free from sin. And he told John, that all these things would be made plain to him some day, and it was right that he should bap-tize him.

So John went with Je-sus in-to the wa-ter, and he bap-tized Jesus in the wa-ter. And Je-sus was pray-ing to his Fa-ther in heav-en.

And as Je-sus went up out of the wa-ter, lo, there came a great light in the sky, that took the form of a dove, and it came down and seemed to rest on him. And God's voice spoke out of the sky, and said: This is my dear Son, with whom I am well pleased.

Then Je-sus went out in-to the waste lands, and was there with no one near him for more than a month. In all that time he ate no food, but spent

the hours in talks with God. At last he felt weak and faint, and left the waste lands to go in search of some-thing to eat.

Now there is a fiend in this world, as we all know, who has a black heart, and can take on all sorts of shapes. He came to Eve in the form of a snake, and to Sam-son with a fair face. He tempts those to do wrong who have set out to do right, and we have to be on our guard all the time, and to watch and pray that we may be kept safe from him.

When this fiend saw Je-sus on his way to give new hearts to men, and to make them good and pure, he thought he would try and put a stop to such work. So he went out to tempt Je-sus, with the same smooth voice in which he spoke to Eve.

And he came to him and said, If thou be the Son of God change those stones in-to bread, so that thou canst eat now that thou hast need of food.

Je-sus knew why Sa-tan had come, and he told him that men should take more pains to do God's will than to get bread to eat. Next Sa-tan took Je-sus to Je-ru-sa-lem, and up to a high place where the house of God was built. And he said to him, If thou be the Son of God, throw thy-self down; for it is said, he shall give his an-gels charge to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash a-against a stone.



CHRIST TEMPTED OF THE DEV-IL.

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Je-sus told him that it was not right to go where it was not safe, just to try if God would keep us from harm.

Then Sa-tan took Je-sus up on a high mount, from whence could be seen all the large towns in the land, and all their great wealth. And he said to him, All these will I give thee for thine own if thou wilt kneel down and wor-ship me.

Je-sus said to him, Go from me, Sa-tan, for it is set down in God's book, Thou shalt wor-ship the Lord thy God, and him a-lone shalt thou serve.

When Sa-tan found that Je-sus paid no heed to his words, he left him, and an-gels came to wait on the Son of God.

In a short time Je-sus went back to the Jor-dan where John was, and when John saw him, he said, Be-hold the Lamb of God!

He spoke of Je-sus as the Lamb of God, for he was to be laid on the cross for the sins of men, as the lamb was in those days laid on the al-tar.

Then Je-sus set out to preach and to turn men from their sins. And he went to Gal-i-lee. And one day as he walked by the sea shore he saw two men cast their net in-to the sea. Their names were An-drew and Pe-ter. Je-sus said to them, Come with me. And they left their nets at once, that they might be near him and learn of him.



TES-TI-MONY OF JOHN THE BAP-TIST CON-CERN-ING CHRIST.



CHRIST'S FIRST DISCIPLES.

The next day he saw two men whose names were James and John in a boat with their father. Their nets had broke, and they were in haste to mend them so that they could take in a large haul of fish. But Je-sus spoke to James and John, and they left the boat at once, and went with him that he might teach them.

The next day Je-sus spoke to Phil-ip and Na-than-i-el, and they left their homes and went with him.

When Je-sus came to the town of Ca-na he found quite a crowd there, for a wed-ding was to take place, and he and his mother had been bid to the feast. There was



THE MAR-RIAGE IN CA-NA.

food to eat and wine to drink, but ere the feast was at an end the wine was all gone. And when Ma-ry knew of it she said to Je-sus, They have no wine. And she bade those who were there to serve the guests to do just as Je-sus told them.

Now there were in the house six large stone jars such as the Jews kept to hold wa-ter. Je-sus said to the men, Fill the jars with wa-ter. And they filled them to the brim. And he said to them, Take some out now and bear it to the chief guest of the feast. And they did so; and the wa-ter was changed in-to wine.

The chief guest did not know what Je-sus had done; but when he had drunk some of the wine he sent for the bride-groom and said to him, As a rule, those who give a feast set out the good wine first, and when the guests have had all they care for they bring out that which is worse. But thou hast kept the good wine till now.

This was the first great sign Je-sus gave of the power he had from on high. And it was proof to those whose hearts were with him that he was the true Son of God.

The time of the Feast of Weeks was at hand, and Je-sus went up to Je-ru-sa-lem to keep it. And in one of the courts were men who had brought their wares to the house of God to sell them to the Jews

Jesus and John the Baptist.

when they came up to the feast. When Je-sus came to the place where these men were, the sight did not please him.

And Je-sus made a scourge, or whip of small cords, and drove them all out, with their flocks and their herds. And he poured their gold and silver on the ground, and said to those who sold doves, Take them away; make not the house of God a place to buy and sell in.

And while he was at the feast crowds were drawn to him, and had faith in him when they saw what won-ders he could do. Nic-o-de-mus, one of the chief men of the Jews, came to Je-sus in the



DRIV-ING THE SELL-ERS FROM THE TEMPLE.

History of the New Testament.

night, and said to him, We know that God has sent thee to teach us what is right, for no man could do these won-ders if God were not with him.

Je-sus told him that he must have a new heart or he could not be a child of God.

He-rod, who slew the babes of Beth-le-hem, was dead, but his son He-rod ruled in that part of Gal-i-lee, and he was a bad man. He took his broth-er's wife from him and made her his own wife. Her name was He-ro-di-as. When John the Bap-tist told He-rod this was not right, he would have put him to death if he had dared. But he had heard him preach, and knew that he was a good man. Yet to please He-ro-di-as He-rod had seized John, and bound him, and shut him up in jail.

While John was in jail, He-rod, on his birth-day, made a great feast for the lords and chief men of Gal-i-lee. And a young girl, whose name was Sa-lo-me, came and danced in their midst. He-rod was so much pleased with her that he said, Ask of me what thou wilt, and thou shalt have it, though it were half of my realm.

And Sa-lo-me went to He-ro-di-as—who was her mo-ther—and said, What shall I ask?

And He-ro-di-as said to her, Ask the king to cut off the head of John the Bap-tist, and bring it to thee here in a large dish.

The Woman at the Well—Jesus by the Sea.

Sa-lo-me came back in haste to the king, and said, Give me, in a large dish, the head of John the Baptist.

He-rod was grieved, but as he had sworn to give her what she asked for, and those who sat near had heard him, he felt bound to keep his word. So he sent one of his train-band, who cut off John's head in the jail, and brought it in a large dish to Sa-lo-me, and she gave it to her mo-ther.

When the friends of John heard of it they came up and took his dead form and laid it in a tomb, and went and told Je-sus.

CHAPTER V.

THE WOMAN AT THE WELL—JESUS BY THE SEA.

ONE day Je-sus and his friends came to the town of Sy-char, near which was a well to which all the folks came to draw wa-ter. It was known as Jacob's Well. The sun was hot, and Je-sus, tired with his long walk, sat down by this well to rest, while his friends went to the town to buy food.

A wo-man came from the town to draw wa-ter. She led a life of sin, and had no love for God in her heart. And Je-sus knew this, for he sees all our

hearts, and knows all our thoughts, and all that we have done.

And he spoke to the wo-man, and told her of the



THE WO-MAN AT THE WELL.

things she had done that did not please God. And she thought he was a seer, to whom God told things that were not known to most folks. And she said to Je-sus, I know that Christ is to come in-to the world, and when he comes he will tell us all things. Je-sus said to her, I that speak to thee am he.

Then the woman left her jar, and made haste back to the town, and said to her friends there, Come and see a man who told me all the things that ever I did. Is not this the Christ?

The Woman at the Well—Jesus by the Sea.

And they went out and saw Je-sus, and bade him come in-to the town. And he went with them, and was there for three days. And they gave ear to the things he taught them. And they said to the wo-man, Now we have faith in him, not be-cause of the things thou didst tell us, but be-cause we have heard him our-selves, and know that he is the Christ whom God has sent down to us.

From there he went once more to the town of Ca-na. And a rich man came from the town where he dwelt to ask Je-sus to come and heal his son, who was sick. And the rich man said to him, Come as quick as you can, lest my child should die.

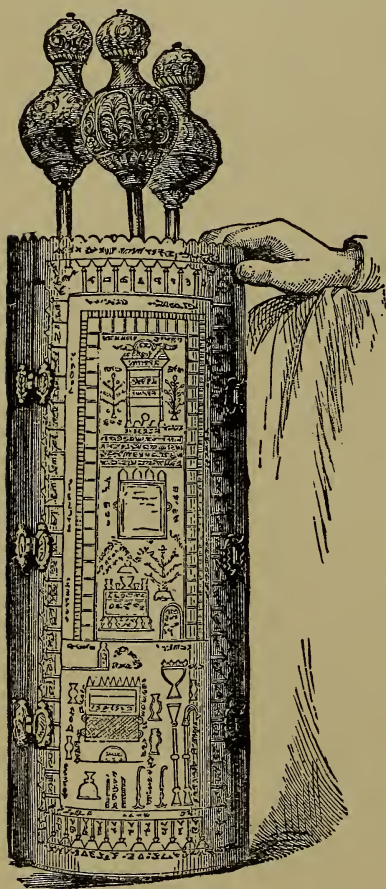
Je-sus said to him, Go thy way, thy son is made well

The rich man knew that Je-sus would not say what was not true, and with a glad heart went back to his home. And as he drew near the house his slaves ran out to meet him, and said to him, Thy son is well.

The rich man bade them tell him what time the change took place, and they told the hour that the fe-ver left the lad. And it was the same hour that Je-sus had said to the rich man, Thy son is well. And he and all those in his house felt in their hearts that Je-sus was the son of God.

The Jews did not yet know how to print, and

they had no books such as we have. They wrote with pen and ink on rolls of parch-ment, made from the skin of sheep and goats.



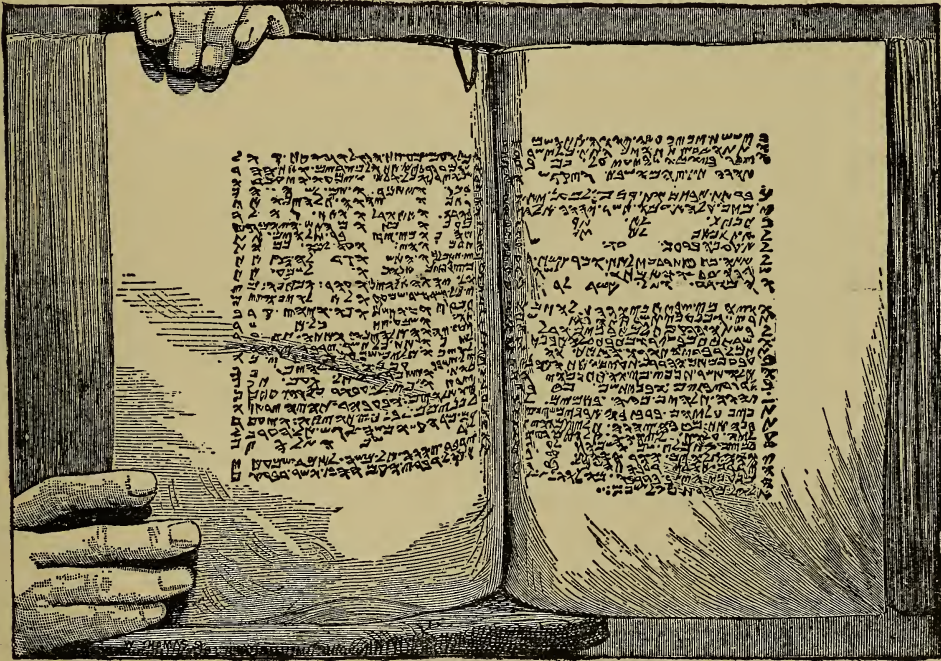
CYL-IN-DER HOLD-ING THE PENT-A-TEUCH

These rolls were kept in the house of God, in a box or chest called an ark, and were brought out and read to those who came to the church on the Lord's day. The chief rolls, all the books of the Old Testament, were kept at Je-ru-salem, but as all the Jews could not get there more than once a year, they had made rolls for their own use in each house of God.

Je-sus came to Naz-a-reth where he had been brought up, and went in-to the church on the Lord's day and stood up to read. And he read from one of the old books where it was fore-told that one should come to bring good news to the poor, to cheer the sad, to give sight to the blind, and to heal the sick. Then he closed the roll and sat down. And the eyes of all in the church

The Woman at the Well—Jesus by the Sea.

were on him. He said to them that all these words had come true, and that he was the Son of God, of whom the proph-et wrote. And they said, Is not this Jo-seph's son? How then can he claim to be the Son of God? And they were wroth with him,



TWO PA-GES of THE SAM-AR-I-TAN PENT-A-TEUCH.

and led him out to a steep hill on which their town was built, that they might cast him down and kill him. But Je-sus got a-way from them, and they could do him no harm.

He went on to Ca-per-na-um, and great crowds

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came there to hear him, and pushed so that there was scarce room for him to stand on the sea-shore. And he saw two boats close at hand, out of which the men had gone to mend their nets. And he went in one of the boats, which was Pe-ter's and told him to push it out from the land. And he sat down, and taught the crowd out of the boat.

When he left off, he said to Pe-ter and An-drew, Sail out where the sea is deep, and let down your nets to catch fish.

Pe-ter said, Mas-ter, we have been hard at work all the night, and not a fish have we caught; but, since thou dost bid me, I will let down the net.

When they had done this, they caught such a large haul of fish that the net broke. Then they called to their friends in the boat by the shore, and bade them come to their aid. And they came, and there was more fish than the two boats could hold.

When Pe-ter saw this he fell down at the feet of Je-sus, and said, I fear thee, for I am full of sin, O Lord. And those with him were spell-bound at sight of the fish they had caught.

Je-sus did this great won-der so that these men might see it and know that he was the Son of God; for they were to aid him in his work, and to go with him from place to place.

Je-sus said to Pe-ter, Fear not; from this time



THE RISEN SAV-IOR AP-PEAR-ETH TO HIS DIS-CI-PLES AT THE SEA OF TI-BE-RI-AS.

forth thou shalt catch men and not fish. He meant by this that Pe-ter was to preach, and to save men from sin, and from the nets that Sa-tan spreads. And he said to them all, Come with me. And they left their boats and their nets, and all that they had, and were with Je-sus till the end of his life on earth.

On the Day of Rest, Je-sus went in-to the church and taught the folks there. And in their midst was a man who was not in his right mind, and it was as if he were torn by fiends, and he cried out to Je-sus, Let us a-lone. What have we to do with thee, thou Je-sus of Naz-a-reth? Art thou come to kill us? I know thee, that thou art the Son of God. Je-sus said to the fiends that were in the man, Be still, and come out of him. Then the fiends threw the man down, and cried with a loud voice, and came out of him. And all those in the church were struck with awe, and they said a-mong them-selves, What does this mean? for he speaks to the fiends so that they are forced to do his will!

When they came out of the church Je-sus went to the house where Pe-ter and An-drew dwelt. And James and John were there. And Pe-ter's wife's mo-ther was sick of a fe-ver, and they told Je-sus of it and begged that he would heal her.

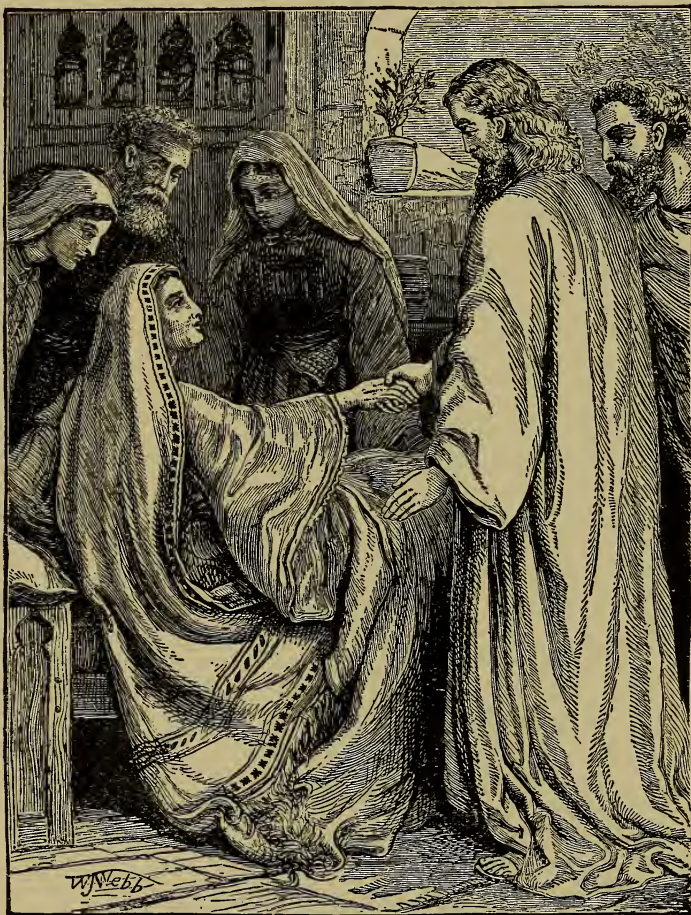
Je-sus took her by the hand, and bade the fe-ver come out of her. And she was made well at once, and rose from her bed, and took charge of her house.

The Woman at the Well—Jesus by the Sea.

At the close of the day, when the sun had set, great crowds came to the house where Je-sus was, and brought those who were sick, and those who were not in their right minds, that he might cure them. And he made the sick well, and drove out the fiends, and would not let them speak.

The next day Je-sus rose ere it was light and went out to a lone place to pray to God.

For though he was the Son of God, he had come to the earth in the form of a man, and had all the wants that man has. He had need of food and drink, and felt pain and grief



PE-TER'S WIFE'S MO-THER.

just as we do. He had need of man's help in his work; and had need of God's help all the time. And he knelt to God, just as he wants us to do, and asked God to be near him and to give him more strength, and to help him to do his will.

When Je-sus had gone, crowds came up to the house to seek him. And Pe-ter, and the three that were with him, went out to look for Je-sus. And when they found him they told him of the great crowd that sought him.

Je-sus said, Let us go to the next towns, that I may tell the good news there; for I was not sent to stay in one place.

And he taught all through Gal-i-lee, and his fame spread, and great crowds went to hear him.

CHAPTER VI.

JESUS HEALS THE SICK, AND DOES GOOD WORKS ON
THE DAY OF REST.

A MAN came to Je-sus and knelt down at his feet and said, Lord, if thou wilt thou canst make me clean. This man was a lep-er. He had white sores on his skin, and had to live by him-self or with those as bad off as him-self, and there was no cure for him

Jesus Heals the Sick.

but death. It was not safe to breathe the air near a lep-er, and so he was sent at once out of the town, as soon as his case was known.

This lep-er must have heard of Je-sus and the great works he had done, and the hope that had died out must have sprung up in his heart once more. If he could heal the sick, and make the lame walk, why could he not cure him, so that he would be fit to live with those he loved? At least he could ask; and oh! how great must have been his faith when he fell down at the feet of Je-sus and cried out, Lord, if *thou* wilt *thou* canst make me clean.

Je-sus put out his hand and touched the man, and said, I will: be thou clean.

And at once the sores left the man and his skin



CUR-ING THE MAN LAME WITH PAL-SY.

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was white and smooth. Then Je-sus sent him off, and bade him tell no man who had made him well, but to go to the priest and do as Mo-ses bid all those do who had been lep-ers and were cured.

But the man was so full of joy that he could not keep it to him-self, and he went out and told what Jesus had done for him.

Now there were some Jews who were known as Scribes and Phar-i-sees. They made out that no one else was quite as good as they were. They knew all the laws of Mo-ses by heart, and they were strict to see that no Jews broke those laws. A Scribe is one who writes.

These Scribes and Phar-i-sees were thought to be wise and good men, for they would fast and pray for a long while at a time, and look as though they thought them-selves too pure for earth.

But their hearts were bad and full of sin, and when Je-sus told them they must give up their sins and lead the right kind of lives, they were wroth with him, and tried to make all the rest of the Jews hate him as much as they did.

Je-sus went down to Ca-per-na-um, and when it was known that he was in the town great crowds came to the house where he was to hear him preach.

Now there was a man who had been in bed for a long time, and could not move hand or foot. He

Jesus Heals the Sick.

had heard of the fame of Je-sus, and it was the wish of his heart to get near him that he might heal him with a touch. But Je-sus was a long way off, and the poor sick man could not walk one step. But he had kind friends, and they thought of a plan by which he could be brought near to Je-sus, that he might at least hear him preach.

So they took him on his bed and bore him to the town ; but when they came to the house where Je-sus was, the crowd was so great that there was no chance to get near him. What were they to do ?

Now the house was low and had a flat roof, with a wall round it, so that those who dwelt there could walk or sleep on it and have no fear that they would fall off. All the rooms down stairs led cut in-to a court, which had a roof that could be slid off when it did not rain, or there was need of fresh air.

So the friends of the lame man drew the bed up on the house-top with him in it, and brought him to the space in the roof, through which they could see Je-sus and the crowds round him. And they let the man down on his bed in the midst of the crowd, which had to make way for him.

When Je-sus saw what great faith they had, he spoke to the sick man, and said, Thy sins are forgiven thee. Some of the Scribes and Phar-i-sees who sat near said, but not out loud, Who is this that

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dares speak in this way? None but God can forgive sins.

Je-sus knew their thoughts, and he said to them, Why think ye these things? Which could be said with the most ease, Thy sins be for-giv-en thee, or Rise up and walk?

But to show you that I have pow-er to for-give sins, I will make him well.

So he said to the sick man, Rise, take up thy bed, and go to thy house.

And the man rose and stood on his feet, and took up the bed on which he had lain and went out and gave praise and thanks to God.

And those who saw him were in a maze and said, We have seen strange things to-day.

Now the Jews, as you know, were slaves of the Ce-sar of Rome, and to keep their peace with him they had to pay a tax. And the men to whom they paid the tax were known as pub-li-cans. Some of them were harsh and stern, and the Jews could not but hate them. But all were not so. And as Je-sus went by he saw one of these pub-li-cans with his gold and sil-ver close at hand. His name was Matth-ew. Je-sus spoke to him, and said, Come with me.

And Matth-ew left all, and went with Je-sus, and from that time did all that he could to spread the good news, and to serve the Lord Christ.

Jesus Heals the Sick.

After this there was a feast of the Jews, and Jesus went up to Je-ru-sa-lem. Now there was at Je-ru-sa-lem a pool, which was known as the Pool of Be-thes-da. And there were five courts, or door-ways, that led down to the pool. And in these courts lay a great crowd of folks who were sick, or blind, or lame.

For this was the time of the year when an an-gel came to stir the pool. And it was thought that the one who went in to the pool the first, when the an-gel had made it fresh and sweet, would be cured of all the ails that he might have.



THE POOL OF BE-THES-DA.

And a man was there who had been sick for most two score years. Je-sus saw him, and knew that he had been sick for a long time, and it made him sad to think of it. So he said to the man, Wilt thou be made well?

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The man said, I have no one to help me in-to the pool, for when I try to get down to it, some one steps in a-head of me and I am too late.

Je-sus said to him, Rise, take up thy bed and walk.

And at once the man was made well, and took up his bed, and walked.

Now it was the Day of Rest. And the Jews, who were quick to find fault with those who broke the laws, said to the man when he came their way, It is not right for thee to move thy bed on this day.

He said to them, he that made me well told me to take up my bed and walk.

They said to him, Who was it told thee that ?

And the man did not know, and could not point Je-sus out to them, the crowd was so great.

But ere the feast was at an end Je-sus met the man He had cured and said to him, Now thou art well, sin no more lest a worse thing come to thee.

Then the man went out and told the Jews that it was Je-sus who had cured him on the Day of Rest. And for this the Jews sought to kill Je-sus. But he told them that the works he did were proof that God had sent him, and that he was the one of whom the seers had told in the days that were past, and of whom Mo-ses wrote.

He said that the time was near at hand when the

Jesus Heals the Sick.

dead should hear the voice of the Son of God, and those who were in their graves should come forth. Then he would judge them. Those who had done good would be blest, for God would give them a home with him in the sky; but those who had done ill, and died in their sins, would not meet the smile of God, nor have a place near his throne.

Je-sus said if the love of God was in their hearts they would trust him whom God had sent, and feel that he had come to do them good, and to save their souls from death.

Je-sus and his five friends, An-drew, Pe-ter,



IN THE CORN-FIELDS.

James, John, and Matthe-w, went out on the next Day of Rest, and their walk led them through a field of corn. And as the men had need of food, Je-sus told them to pluck and eat the ears of corn. And they did so.



THE WITH-ER-ED HAND.

In the East they gave the name of corn to all kinds of grain.

When the Phar-i-sees saw it they found fault, and Je-sus told them that he was the best judge of what was right to do on that day; for he was Lord of the Day of Rest.

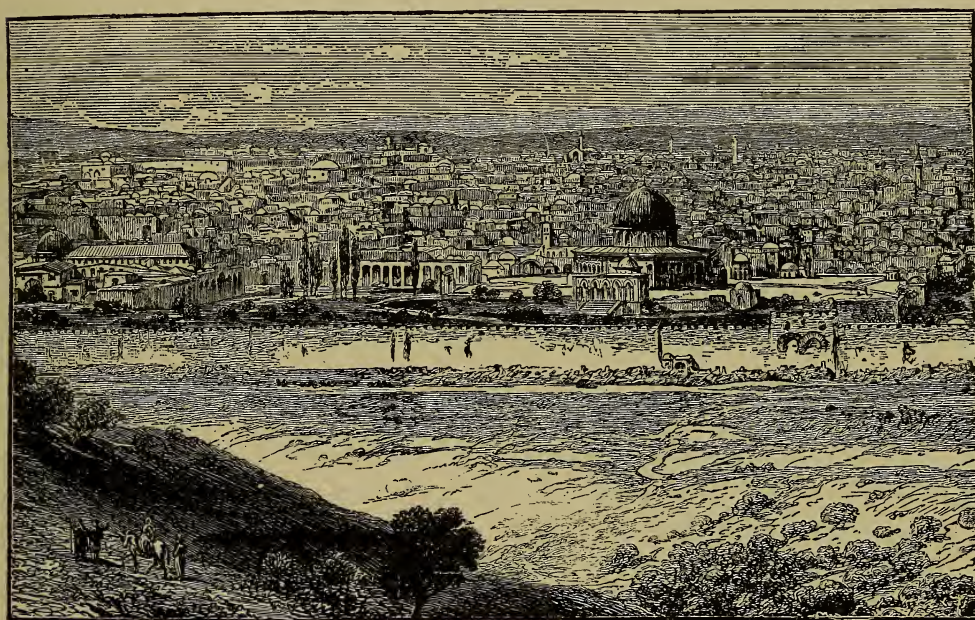
In the course of a few weeks he went in-to a church and

taught on the Lord's day. And a man was there whose hand was so drawn up that he could not stretch it out or do aught with it. And the Phar-i-sees

Jesus Heals the Sick.

kept a close watch on Je-sus to see if he would heal the man on that day, so that they might find fault with them.

Je-sus knew their thoughts, and he said to the man with the lame hand, Rise up, and stand where all can see you. And the man rose, and stood forth.



JER-U-SA-LEM.

Je-sus said to them, I will ask you one thing: Is it right to do good or to do ill on the Day of Rest? to take life or to save it? And he stood and looked at all those that were in the place. Then he said to the man, Stretch out thy hand. And he did so, and it was well and strong.

This made the Phar-i-sees hate Je-sus, so that they went out of the church and sought for some way to put him to death. When he knew of it he left the place, and came down to the sea of Gal-i-lee. And crowds came to him from the land of Ju-dah and from large towns that were far off, to see the great works that he did. And the sick crept near so that they could touch him, and he made them all well.

CHAPTER VII.

THE SERMON ON THE MOUNT.

JE-SUS left the crowd, and went to a lone place to pray to God. And he spent the night there. The next morn he chose twelve men, that he might send them out to preach, and to heal those that were sick, and to cast out dev-ils. Their names were Pe-ter, An-drew, James and John, the sons of Zeb-e-dee, Phil-ip, Bar-thol-o-mew, Thom-as and Matth-ew, James and Leb-be-us, Simon and Judas Is-ca-ri-ot.

And the crowd was so great that Je-sus went up on a hill, and the twelve went with him and he taught them there. He told them that those who were in a high state of joy, with not a care to vex



THE SER-MON ON THE MOUNT.

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them, were called blest. And he said, not in these words, but in words that meant the same :

Blest are the poor in spirit, for God is with them.

By poor in spirit he meant those who did not think too much of them-selves, who were not vain nor proud, but rich in love to God. And he would be with them, and bless them all their lives.

Blest are those that mourn, for their tears shall be dried.

To mourn is to weep, and to grieve. Je-sus meant that those who wept for their sins should shed no more tears, for Christ had come to save them, and the good news should make them glad.

Blest are the meek, for the whole earth shall be theirs.

Je-sus meant by this that those who were fond of peace, and did not love strife, might dwell where they chose, and would be blest in this world and the world to come.

Blest are those who hunger and thirst for that which is good, for they shall be filled.

This meant that those who sought to do right and to grow in grace had but to pray to God, and he would give them all the strength they might need from day to day.

Blest are those who are kind and good, for the Lord will be kind to them in their hour of need.

The Sermon on the Mount.

Blest are those who are pure in heart, for they shall see God.

Those who are pure in heart will be fond of good works, and will lead good lives, and God will not turn his face from them.

Blest are the peace-makers—those who try to keep the peace and to put an end to strife—for they shall be called the children of God.

Blest are those who are ill-used for my sake, for the more the world hates them the more will God love them.

Je-sus told them that when men said hard things of them for his sake, and called them vile, and were harsh with them and full of spite, they were not to grieve but to be glad. For so did bad men treat the seers of old who told them of their faults and their sins and tried to lead them to Christ.

Salt is good, and gives a taste to our food.

Je-sus told them they were to salt the earth. This meant that they were to tell the good news in such a way that men should want it and need it just as they did salt.

He told them, too, that they must let their light shine; he meant that they should let it be seen and known that they loved God, and tried to do his will. They were not to hide it from men, but to do such good works, in Christ's name, that those who

did not love or care for him might be drawn to Jesus—the light of the world.

Je-sus said that if we do as we ought to do ourselves, and teach men to keep all God's laws, we shall be called great in the place where God dwells. But if, like the Scribes and Phar-i-sees, we teach what is right and do what is wrong, we shall not see God's face, or live with him on high.

He said, you have been taught not to kill; and that he who puts one to death will be brought to the judge, and made to suf-fer for the crime. But I say to you that it is a sin to hate those who have done you no harm, and God will pun-ish you for it.

Then he said that when they went to church to wor-ship God they must try and think if they had done wrong, had been harsh, or had said what was not true. And they were to go at once and do right to those whom they hurt in this way, for God did not care to have them bow down to him if their hearts were full of sins they were not sor-ry for.

We must be good and pure, Je-sus says, in all that we say and do: we must do no harm to those who harm us, but must be kind and good to them, and pray for them, and love them.

Bless those that curse you, and do good to those that hate you. This is a hard task, and none but those who have the love of Christ in their hearts can

The Sermon on the Mount.

do it. But if we pray for strength, the strength is sure to come, and love takes the place of hate.

Some folks when they do good deeds like to make a great show and noise, that they may be seen of men, and have much praise from them.

Je-sus told the Twelve that they were to do right, not to please men but to please God. When they gave to the poor they were not to tell of it; and when they prayed they were not to choose a place where they could be seen of men—just to show how good they were—but were to go to their room and shut the door, that no one but God could hear them. Then God would give them what they asked for.

Je-sus taught them how to pray, and what words to use; and these words each child ought to learn by heart and use at least twice a day:

“Our Fa-ther which art in heav-en, Hal-low-ed be thy name. Thy King-dom come. Thy will be done on earth as *it is* in heav-en. Give us this day our daily bread. And for-give us our debts, as we for-give our debt-ors. And lead us not in-to tempt-a-tion, but del-iv-er us from e-vil: For thine is the King-dom, and the pow-er, and the glo-ry, for ever. *A-men.*”

When they should fast they were not to look sad as those did whose wish it was that men should see them fast, but they were to hold up their heads and

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wear a look of cheer that no one but God should know it. And God would bless them for it.

Je-sus said we must not want to be rich or to lay up wealth in this world, for when we die we can not take it with us. But we should give our hearts to thoughts of God, and try to live so that we can share his home, where we shall have more things to please us than all the gold in the world can buy.

Je-sus said that no man could serve God and serve Sa-tan too. We serve God when we do right; and we serve Sa-tan when we do wrong.

So we can-not do the will of both, and must choose which one we will serve.

He told the Twelve not to judge folks; he meant that they must take care how they found fault, and blamed them. For they may not have done wrong, or if they did they may have meant no harm. We can-not see men's hearts, or know how they felt at the time they did the deed. But God knows all, and may not blame them as much as we do. Je-sus said that we should strive to do right our-selves, and then we should see with clear eyes who did wrong, and have a right to tell them of their faults.

He said, that what we want men to do to us we must do to them. If we want them to be kind and good and to treat us well, we must do the same by them.

The Sermon on the Mount.

He said, Strive to go in at the strait, or narrow gate; for wide is the gate and broad is the way that leads to death.

He meant that the good and the bad ways are like two gates in our path, for us to choose which one we will go through.

The good way is small and hard to find, and we have to search for it with great care. But the path is one that leads to life and joy.

The bad way is like a broad gate that stands open and in plain sight. This wide gate leads down to hell, and crowds and crowds go that way, while but few are found in the good way that leads to bliss.



THE UN-FRUIT-FUL TREE.

History of the New Testament.

Je-sus said that at the last day some would call him Lord, Lord, and say they had served him and taught as he did. But he would say that he did not know them, for they had bad hearts, and had led lives of sin, and were not fit to dwell with the good and pure in the home on high, where all is love.

He said that men were like trees. Good trees brought forth good fruit; but a bad tree could not bring forth good fruit. And men were to be known by their works, just as a tree was known by its fruits.

Then he spoke of two men, each of whom built a house. One chose to build on a rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it stood firm and the storm did it no harm.

But one of the men built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat on that house, and it fell with a great crash, and was swept out of sight.

Je-sus said that those who heard his words and did as he told them were like the wise man who built his house on a rock. Christ is our Rock. He stands firm. No storms can move him. If we cling to him he will save us.

Je-sus said that those who heard his words and did not do as he taught them, were like the man who built his house on the sand. When the storm came

on the last day, when God would judge the world, they would be swept out of sight. And oh! what a sad, sad day that will be for all those who have led bad lives, and done not the least thing to please God, who took care of them and gave them all they had.

We must strive to be good all the time, and to love Je-sus, so that he will be near us, and will take us home to live with him when we die.

CHAPTER VIII.

GOOD WORDS AND GOOD WORKS.

THERE was at Ca-per-na-um a chief who had charge of five score Ro-man troops. And one of his men, who was dear to him, was so sick that he was like to die. When the chief heard that Je-sus was there he sent some of his friends down to ask him to make the sick man well. Those who brought the word to Je-sus were Jews, and they spoke a good word for the chief, who had been kind to them.

Then Je-sus went with them. But as they drew near the chief's house he sent some more friends out to tell Je-sus that he had not gone down to him himself, for he was not good e-nough. And now he sent word that he was not good e-nough for Je-sus to

come in-to his house. But if Je-sus would speak the word, he was sure that the sick man would get well.

For I stand at the head of my troops, said the chief, and say to this one, Go, and he goes; and to that one, Come, and he comes; and to a third, Do this, and he does it.



CHRIST AND THE CEN-TU-RION.

And he knew that if he could do this Je-sus could do more, and bid all the ills leave the sick man at the sound of his voice.

When Je-sus heard these words he was amazed, and said to those who were with him, I have found no one who has such faith in me as this Ro-man.

And I tell you that at

the last day those who have had faith in me shall come from all lands, and have a place near God's throne; while the Jews, who will not put their trust in me, will be shut out.

And when the friends of the chief went back they found the sick man made well.

The next day Je-sus went to the town of Nain. And a great crowd went with him. And as they came near the gate of the town they saw a dead man brought out to be borne to his grave. He was all the son his mother had, and her friends stood near her and wept with her.

When Je-sus saw her grief his heart was sad, and he said, Weep not.

And he came up to the bier on which the dead lay, and those who bore it stood still. Then Je-sus said, Young man, I say to thee a-rise.



THE WID-OW'S SON BROUGHT TO LIFE.

History of the New Testament.

And he that was dead sat up and spoke. And Je-sus gave him to his mo-ther. And a great fear came on all who saw it, and they gave praise to God, and said that a great proph-et had been raised up in their midst.

In old times those who lived in the East did not wear shoes such as we do. They wore light soles, or san-dals, which were bound on their feet with straps, and thrown off as soon as they came into the house. Then wa-ter was brought for them to wash their feet

Much oil was used in those lands, and is to this day. It was put on the hair to keep it moist, and on the skin to make it soft and smooth. This oil, when some-what hard, was called oint-ment, and was kept in a box, and had a nice smell.

Now a Phar-i-see, whose name was Si-mon, asked Je-sus to his house. And Je-sus went there, and they sat down to eat. And a wo-man of the town, who had led a life of sin, when she heard that Je-sus was there, came in with a box of oint-ment and bowed down at his feet.

She was full of shame, for her sins had been great, and she had come to Je-sus to ask him to for-give her and help her to lead a new life.

She wept, and washed the feet of Je-sus with her tears, and wiped them with the hairs of her head.

And she kissed his feet, and rubbed them with the ointment she had brought, and which had cost her a high price.

When the Phar-i-see saw it he said to him-self, If this man had come from God he would know what kind of a wo-man this is, and would send her out of his sight.

Je-sus, who knew his every thought, said to him, Si-mon, I have some-thing to say to thee.

And he said, My lord, say on.

Then Je-sus said, Two men were in debt to a rich man. One owed him a great deal, while the oth-er owed him but a small sum. But they were both so poor that they could not pay him, and he told them to think no more of the debt, for it would be the same as if they had paid all they owed. Tell me now which one of these would love him the most.



WASH-ING HANDS IN THE EAST.

History of the New Testament.

The Phar-i-see said, I should think that he to whom he for-gave the most.

Je-sus said to him, That is true.

And he turned to the wo-man and said to Si-mon, See'st thou this wo-man? I came to thy house, and thou didst bring me no wa-ter to wash my feet, but she hath washed my feet with her tears and wiped them with the hairs of her head. Thou didst give me no kiss, but this wo-man, since the time I came in, has not ceased to kiss my feet. My head with oil thou didst not an-oint, but she has poured her oint-ment on my feet. So I say to thee that her sins, though so great, will be all wiped out, for she has loved me much.

And he said to the wo-man, Thy faith has saved thee; go back to thy home in peace.

From this place Je-sus went on through all the large and small towns, and told the good news that God had sent his Son in-to the world to save men from their sins. And the twelve were with him.

Je-sus might have been rich, for all the world was his; but he chose to be poor, and to bear all the ills of life for our sakes, that we might be drawn to him, and be saved from our sins. Good wo-men, whom he had cured, gave him such things as he had need of, and he did not lack for food or friends.

Good Words and Good Works.

Je-sus spoke at times in a strange way. He would take scenes from real life and paint them, as it were, with words, so that they were plain to all. These talks were meant to teach great truths that would lodge in the mind, and stand out like scenes of real life. They were to take them home with them, and keep them in their thoughts from day to day.

One of these talks was of a rich man who had large fields and vine-yards. And when it was time for the crops to come in, the rich man found that his barns would not hold them.

And he said, What shall I do? for I have no room where I can put my fruits. This will I do: I will pull down my small barns and build large ones, and there will I store all my goods. And I will say to my-self, Thou hast much goods laid up that will last thee for years and years; take thine ease, eat, drink, and be of good cheer.

But God said to him, Thou fool, this night thou shalt die. Then who shall have those things which thou hast laid up for years to come?

This was to teach us that it is of no use for men to lay up great wealth in this world, for they will have to leave it all when they die. And it is a sin for a rich man to spend all that he owns on him-self, to live at his ease, and to eat and drink,

as if there were no poor in the world, and no God to serve.

Je-sus told the twelve not to fret be-cause they were poor, or to have the least fear that they might want for food, or for clothes to wear. Think of the birds, he said. They do not sow seed in the fields, nor reap grain and lay it up for use in time of need. They have no store-house or barn, yet they have all the food they want, for God feeds them and takes care of them. And if he does so much for the birds, how much more will he do for you?

Look at the flow-ers, See how they grow. They do not work, or spin the thread to weave in-to cloth as men must do, and yet I say to you that King Sol-o-mon did not wear such rich robes as theirs. If then God gives such fine clothes to that which grows in the field like grass, and which in a day or two is burnt up, how much more will he clothe you, though ye are so loth to trust him. So do not fret lest you shall want for things to eat, and to drink, and to wear; for God knows that ye have need of these things, and if ye seek first to do his will, he will give all these things to you.

CHAPTER IX.

JESUS AT THE SEA-SHORE.

WHILE Je-sus was down by the sea, the crowd grew so great that he went in-to a boat and sat down to teach them as they stood on the shore.

He said, A man went out in the field to sow his seed. And as he threw the seed from his hand, some of it fell on the hard path by the road side, and the birds flew down and ate it. Some fell on the rocks and stones where there was not much earth, and it soon grew up on top of the ground. But the sun's warm rays made it droop, and as it had no root, in a few days it was all dried up.



THE SOW-ER.

History of the New Testament.

Some of the seed fell where thorns and weeds were, and these took up all the room, so that there was no space for the seed to grow. The air and the sun could not get at it, and soon it was choked to death.

But some of the seed fell in good ground, that the plough had made soft. The rain fell on it, the sun shone on it, and it sprang up and bore a large crop of grain.

When the crowd had left Je-sus, the twelve came near to ask him what he had meant to teach by this talk of seeds that were sown here and there.

Je-sus told them the seed was the good news that he came to preach. Those who preach, or teach, sow good or bad seed, which takes root in the mind or heart.

Some who heard his words would not care for them, but would go on in their sins and feel no change of heart. New thoughts and fresh scenes would come and eat up the seed-thoughts that Je-sus had sown, as quick as the birds ate up the seed sown by the road-side.

Some who heard him thought of his words for a-while, and tried for a short time to do right. But it did not last long. This was the seed that fell in the midst of stones, and sprang up at first, but in a few days was all dried up.

Jesus at the Sea-Shore.

Some would hear Je-sus preach, and were glad of the words that he spoke; but the cares of this world, their wealth, and the gay things of life, were so much in their thoughts that they could not do the things he had taught them.

This was the seed that fell in the midst of thorns, and the thorns grew up and choked it.

But there were some who heard Je-sus preach, and who tried each day to do as he taught them. This was the seed that fell in good ground, which took root and grew and brought forth ten times as much as had been sown.

One of the talks of Je-sus was of a man who sowed good seed in his field. And while he slept a foe came and sowed tares, or weeds, in the midst of the wheat, and then went on his way. And when it was time for the wheat to grow up, the weeds grew up with it.

And when the work-men on the farm saw this,



THE EN-E-MY SOW-ING TARES.

they went at once to the man of the house, and said to him, Didst thou not sow good seed in thy field? Where then have these tares come from?

He said to them, A foe has done this.

The work-men said, Shall we go out, then, and pull them up by the roots?

And he said, No, lest while you pull up the tares you pull up the wheat with them. Let both grow till it is time to reap the grain; and then I will say to the reapers, Pull up the tares first and bind them in stacks to burn. But put the wheat in my barn.

Je-sus told the twelve what he meant by this talk of the tares of the field.

The field is the world. He who owns the field and sows the seed, is Je-sus him-self. The wheat that grows up means those who hear his words, and do as he has taught them.

The tares are bad men, who have no love for Je-sus.

The foe that sows them is Sa-tan.

The time to reap the grain is on the last great day. The reapers are the an-gels.

Je-sus will let the good and the bad live in the world till the last great day. Then he will send his an-gels to take the good to their home on high, but the bad will be cast out in-to the fire that is to burn up the world.

Jesus at the Sea-Shore.

Then Je-sus spoke of a man who went out to buy pearls. He went from place to place, and those who had pearls to sell brought them out for him to look at, but he was hard to suit, and bought but few. At last he found one that was worth more than all the rest that he had seen. But its price was so great that he could not buy it. What did he do? Why, he went and sold all that he had, and came back and bought this pearl of great price.

So will it be with those who wish to be rid of their sins, and to be as pure as a pearl with-in. Je-sus in us is the pearl of great price. Gold cannot buy it. But when we learn its cost we should make haste to get rid of all that keeps Christ out of our hearts, and make room for this one pearl, which is worth more than all else in the world.

Then Je-sus spoke of those who took their net, and went out in a boat to catch fish. They cast the



SEEK-ING GREAT PEARLS.

net out of the boat and threw it in-to the sea, and when it was full drew it back to shore. Then they sat down to sort the fish; the good ones were put in their boats, and the bad ones were thrown a-way.



PAR-A-BLE OF THE NETS.

So it would be at the last day. The angels would come forth and sort the good from the bad. And the good would be borne to their home on high, but the bad would be thrown in-to a fire that would make them cry out with pain.

Je-sus said, Have I made these things plain to thee? And they said, Yes, Lord.

One of the Scribes came to Je-sus, and said, I will not leave thee; but where thou

dost go I will go. Je-sus said to him, The fox-es have holes, and the birds of the air have nests, but I have not where to lay my head. He meant by this that he was poor, and had no place where

Jesus at the Sea-Shore.

he could go and lie down when he had need of rest.

Night drew near, and the crowd was so great that Je-sus and the twelve went in a boat to cross the Sea of Gal-i-lee. And there came up a great storm, and the winds blew fierce, and the waves rose high and came with a great dash in-to the boat.

And Je-sus slept, for he was quite worn out. The twelve were full of fear; and at last they woke Je-sus, and said, Lord, save us, or we shall sink.

Then he rose and spoke to the winds and the waves, and said to them, Peace, be still. And the wind ceased to blow, and soon all was still and calm.

And Je-sus said to the twelve, Why are ye in such fear? How is it that ye have no faith?

As Je-sus left the boat a mad-man came out of the tombs to meet him. He was so fierce that no man



STILL-ING THE TEM-PEST.

could bind him, or tame him. He broke loose from all the ropes and chains, and no house could hold him. So night and day he would roam on the hills and in the caves or tombs, where graves had been dug, and cry out and cut him-self with bits of stones.

And while Je-sus was still far off, the mad-man saw him and ran and fell down at his feet. And he cried out, What have I to do with thee, Je-sus, thou Son of God? Harm me not, I pray thee.

Now there was there, close by the hills, a great herd of swine. And the fiends that were in the man begged Je-sus to send them in-to the swine. And Je-sus said, Go. And when they came out of the man they went in the swine, and the herd ran down a steep place and were drowned in the sea.

And they that fed the swine went and told what had been done, and great crowds came to the place where Je-sus was.

And when they saw that the mad-man sat with his clothes on and in his right mind, they were in great fear. And they prayed Je-sus to leave the place at once.

When Je-sus was come in-to the boat, he that had been out of his mind begged that he might go with him. But Je-sus would not let him, and said to him, Go home to thy friends, and tell them what great things the Lord hath done for thee.

Jesus Brings the Dead to Life.

And the man went and told how he had been made well, and those who heard him felt that Je-sus must have been sent from God, for no mere man could do such strange things.

CHAPTER X.

JESUS BRINGS THE DEAD TO LIFE.—FEEDS FIVE THOUSAND.

JE-SUS went back to Ca-per-na-um. And as he stood by the sea-shore, one of the chief men of the church came to him, whose name was Ja-i-rus.

He was in deep grief, for he had but one child, a girl twelve years of age, and she lay sick at his home and there was no help for her. And he said to Je-sus, My child lies at the point of death. I pray thee come and lay thy hands on her that she may live.

And Je-sus went with him, and so did the twelve, and all the crowd that had come up to hear Je-sus preach. And in the throng was a wo-man who had been sick for twelve years. She had spent all she had to try to be made well; but all the drugs she took did her no good, and no one could seem to help her case. So she went on from bad to worse.

History of the New Testament.

When she heard of Je-sus she came up with the crowd at his back, and put out her hand and touched the hem of his robe. For, she said, if I may touch but his clothes I shall be made well. And as soon as she had done this she felt that she was cured.

All this was known to Je-sus, and yet he faced the crowd and said, Who touched me?

Pe-ter said that some one in the throng had been pushed up close to him, and thought it strange that Je-sus did not know it.

Je-sus said, Some one touched me, and he looked round to see who had done it.

When the wo-man saw that Je-sus knew all, and that she could not hide from him, she shook with fear, and fell down at his feet, and told him why she had touched him, and how that touch had made her well.

Je-sus said to her, Be of good cheer. Thy faith in me hath made thee well.

While he yet spoke to her, there came one from the house of Ja-i-rus, who said to him, Thy child is dead.

When Je-sus heard it he said, Fear not. Trust in me and she shall be made well. And when he came to the house, he found a great crowd there, who wept and mourned the loss of the young child.

Je-sus said to them, Why do you weep? She sleeps; she is not dead.

Jesus Brings the Dead to Life.

He meant that she would soon rise from the dead, as one who wakes out of his sleep.

But they saw that she was dead, and as they had no faith in his words they laughed him to scorn.

Then he put them all out of the room save three of the twelve—Pe-ter, James, and John—and the fa-ther and mo-ther of the young girl. Then he took the child by the hand and said, I say to thee a-rise. And she rose from her bed, and had strength to walk, and Je-sus bade them bring her some food that she might eat.

And her fa-ther and mo-ther knew not what to think of these strange things. Je-sus bade them tell no one of what he had done, and there was no need for them to speak. For there was their child, well and strong,



CUR-ED BY TOUCH-ING HIS GAR-MENT.

once more the light and joy of their house, and their hearts must have been full of thanks and praise to God!

When Je-sus went from the house of Ja-i-rus two



THE DAUGHTER OF JA-I-RUS

blind men came near him and cried out, Thou Son of Da-vid have mer-cy on us. They said this be-cause they knew that he was of King Da-vid's race.

Je-sus said to them, Do you think that I can make you well? They said to him, Yes, Lord.

Then he touched their eyes, and at once their sight came back to them. And he said to them, Tell no man what I have done to you. But when they left him they went from

place to place and told all whom they met how Je-sus had brought back their sight.

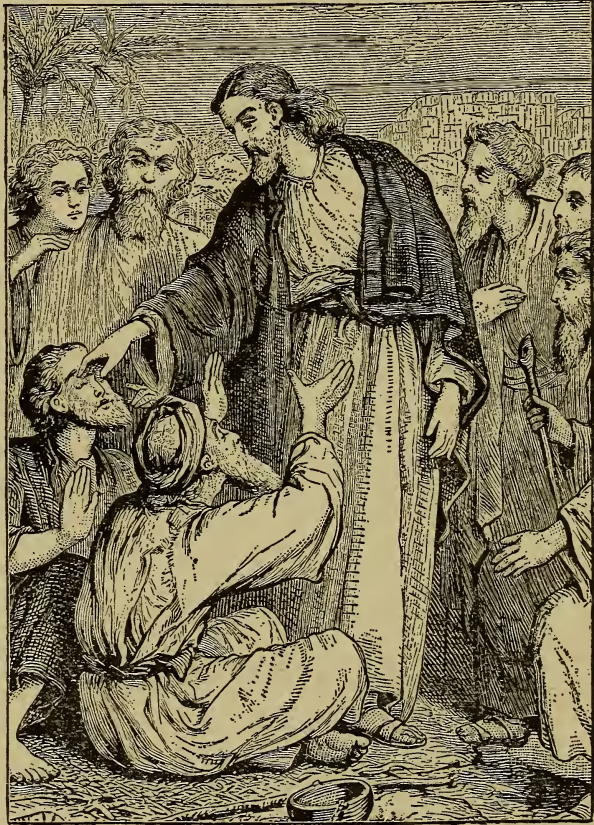
And they brought to him a dumb man who could not speak be-cause of the fiend that was in him. And

Jesus Brings the Dead to Life.

as soon as Je-sus cast out the fiend the man spoke. And all those who saw it were in a maze, and said, Such things as these have not been done be-fore in the land of Is-ra-el.

But the Phar-i-sees felt such hate for Je-sus that they said that he could cast out fiends be-cause he had the help of Sa-tan, the prince of all fiends.

Je-sus said to the twelve, Come, let us go to some lone place and rest a while. For the crowds were so great that they had no time to eat. And they went in a boat quiet-ly to cross the



THE TWO BLIND MEN.

Sea of Gal-i-lee, where they might rest and take the food they were so much in need of. But as soon as the folks heard of it they set out on foot and went round by the shore till they came to the place where Je-sus was.

History of the New Testament.

And when Je-sus went out and saw them, his heart was moved, and he taught them, and made the sick ones well.

When night came on, the twelve said to Je-sus, Send these off that they may go to the towns and buy food for them-selves, for they have nought to eat.

Je-sus said, They need not go. Give you them some-thing to eat.

They said, Shall we go out and buy bread and give it to them?

Je-sus said, How much have you? Go and see.

When they knew they said, We have five loaves and two small fish-es.

Je-sus bade the twelve have the crowd seat them-selves in rows on the green grass. Then he took the five loaves and the two fish-es, and gave thanks to God for them. And he broke the loaves, and the fish-es, and the twelve gave them piece by piece to the crowd, till all had had their fill.

When the feast was at an end there was e-nough bread and fish left to fill twelve bas-kets.

Then Je-sus bade the twelve dis-ci-ples get in-to the boat and go back to Ca-per-na-um.

And when the crowd had left him he went up on a high hill to pray. And when night came on he was there with none but God near him.

Jesus Brings the Dead to Life.

The twelve were in the boat, out in the midst of the sea.

Their oars were of no use, for the wind blew hard, the wrong way, and drove them back from their course, and made the waves toss the boat here and there.

Je-sus could see it all from his high place on the hill, and in the night he went down to the shore and walked out on the sea.

When the twelve saw him they were in a great fright, for they thought it was a ghost, and they cried out in their fear.

Je-sus said, Be of good cheer. It is I.

Pe-ter spoke from the boat, and said, Lord, if it be thou, bid me come to thee on the sea. Je-sus said to him, Come, and Pe-ter came out of the boat and walked on the waves to go to Je-sus. But when he heard the noise of



FEED-ING THE MUL-TI-TUDE.

the wind, and saw the waves dash all round him, he was in great fear; and as he felt him-self sink he cried out, Lord, save me.



PE-TER WALK-ING ON THE WA-TER.

Je-sus put forth his hand and caught him, and said to him, O thou of lit-tle faith, why didst thou doubt me?

When Je-sus and Pe-ter came in-to the boat the wind was still, and the twelve were soon on the shore they had set out to reach. Then they fell at his feet, and said, It is true that thou art the Son of God.

As soon as it was known where Je-sus was, crowds came from all the towns that were near, and brought their sick in their beds that he might make



CHRIST WALK-ING ON THE SEA.

them well. And when he went through the large and small towns they laid the sick in the streets, and begged that they might touch but the hem of his robe. And at a touch they were all made well.

CHAPTER XI.

JESUS HEALS THE SICK.—HIS FORM CHANGED ON THE MOUNT.

JE-SUS went to Ca-per-na-um and taught the Jews there. But all that he said made them hate him the more, and their chief priests did all they could to prove that he was not the Christ who was to save them. They thought that he who was to be the King of the Jews would come in rich robes, and with all the signs of high rank. So they would have naught to do with a poor man like Je-sus.

It made Je-sus sad to have the Jews turn from him, and he left them, and went out to the towns of Tyre and Si-don, which were on the sea-coast. And no Jews dwelt there.

Yet a wo-man, as soon as she heard he was there, came out and cried to him, O Lord, thou Son of Da-vid, come and heal my child, for she has gone mad.

Jesus Heals the Sick.

Je-sus said he was sent to none but the Jews. This he did to try her faith, for she was not a Jew. But she fell at his feet, and cried out, Lord help me!



THE TRANS-FIG-U-RATION OF CHRIST.

Je-sus said to her, Great is thy faith; thy child is made well.

And when she went back to her house she found her child had been made well at the same hour that she spoke to Je-sus.

Then Je-sus and the twelve went down near the

Sea of Gal-i-lee once more. And they brought to Je-sus a man that was deaf, and who could not speak plain, that he might lay his hands on him and heal him.

Je-sus took him out of the crowd, and touched his ears and tongue, and at once the man was made well, so that he could both hear and speak.

And crowds came to him, and brought those that were lame, blind, and dumb, and laid them down at the feet of Je-sus, that he might heal them. And Je-sus healed them all, so that the crowds were in a maze when they saw the dumb speak, the lame walk, and the blind see; and they gave praise and thanks to God for what he had done.

At the end of six days Je-sus took Pe-ter, James, and John, and went up on a high mount to pray. And while he was there a great change took place in him. His face shone as the sun, and his clothes were as white as snow, and the light shone through them.

And Mo-ses and E-li-jah came to him, and spoke with him.

Pe-ter said, Lord, it is good for us to be here. Let us make three tents, one for thee, and one for Mo-ses, and one for E-li-jah.

While he yet spoke there came a bright cloud, out of which a voice spoke and said, This is my dear Son, in whom I am well pleased. Hear ye him.

Jesus Heals the Sick.

When Pe-ter, James, and John heard it, they bowed down to the ground, and were in great fear.

Je-sus came and touched them, and said, Rise. Fear not. And when they raised their eyes they saw no one but Je-sus.

As they came down from the mount, Je-sus bade them tell no one what they had seen till he rose from the dead.

The next day, when they had come down from the mount, there was a great crowd to see Je-sus. And one man knelt at his feet and said, Lord, help my son, for he has fits, and the fiends in him vex him so that he falls in the fire and in the wa-ter. I took him to those whom thou hast taught to heal, to see if they could cure him; and they could not.



PE-TER AND THE TRIB-UTE MON-AY.

Je-sus said, Bring him to me. And they brought him; and he fell on the ground and foamed at the mouth.

Je-sus said to the fiend that was in the young man, Come out of him and vex him no more.

And the fiend cried with a loud voice, and shook the young man, and came out of him, but left him weak, like one dead. And those who stood near thought he was dead. But Je-sus took him by the hand and raised him, and he stood on his feet and was well from that hour.

Then Je-sus and the twelve went to Ca-per-na-um. And when they were in the house Je-sus said, Why were ye at such strife in your talk on the way?

And for shame they held their peace, for their talk had been as to which should have the high-est place in the realm where Je-sus was to reign as King of the Jews.

When they had sat down Je-sus said to the twelve, He who seeks to be first shall be last of all.

And he took a child and set it in the midst of them, and told them that they must put pride out of their hearts and be as meek as a child. For he who thought not of him-self, but did God's will as a child does the will of its fa-ther, the same should be great in the realm which Je-sus was to set up.

Je-sus taught there for some time, and then set

The Good Samaritan.

out for Je-ru-sa-lem. And the twelve went with him.

When they were come to Ca-per-na-um, those that took in the trib-ute mon-ey came to Pe-ter and said, Doth not your mas-ter pay trib-ute.

This was the tax the Jews had to pay to Ce-sar as the price of peace.

Pe-ter said, Yes. And when he came in-to the house Je-sus met him and said.

Of whom do the kings of the earth take cus-tom or trib-ute? of their own chil-dren or of stran-gers?

Pe-ter said, Of stran-gers.

Je-sus said, Then are the chil-dren free. But lest we should give cause for blame, go thou to the sea, and cast a hook, and take up the fish that first comes up. In its mouth thou shalt find a piece of mon-ey. Take that and give it to them for me and thee.

CHAPTER XII.

THE GOOD SAMARITAN.—MARTHA AND MARY.—THE
MAN BORN BLIND.

JE-SUS went to the great church in Je-ru-sa-lem, and the Jews came there in crowds to hear him preach, and to find fault with him.

And a man of law stood up and said, What must I do to be saved? Je-sus said to him, What does the law say? How dost thou read it? The man of law said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neigh-bor as thy-self.

Je-sus said to him, That is right. Do this, and thou shalt be saved.

The man of law said, Who is my neigh-bor? Then Je-sus spoke in this way, and said, A man went down from Je-ru-sa-lem to Je-ri-cho. And the thieves fell on him, tore off his clothes and beat him, then went on their way and left him half dead on the ground.

By chance there came a priest that way, and when he saw the poor man he went by him on the oth-er side of the road.

Then one of the tribe of Le-vi came to the place, and took a look at the poor man, and went by on the oth-er side of the road.

By and by a Sa-mar-i-tan—that is, a man from Sa-ma-ri-a—came that way, and as soon as he saw the poor man on the ground his heart was moved, and he made haste to help him.

Now the Jews did not like the Sa-mar-i-tans, and would have nought to do with them. And those to whom Je-sus spoke would not have thought it strange

The Good Samaritan.

if this man from Sa-ma-ri-a had left the Jew to die by the road-side.

But this he could not do, for he had a kind heart. He went to the poor man and bound up his wounds, and set him on his own beast, and brought him to an inn, and took care of him.

And the next day when he left he took out two pence and gave them to the host, and said to him, Take care of him; and if thou hast need to spend more than that, when I come back I will pay thee.

Which now of these three dost thou think was neigh-bor to him who fell a-mong thieves?

And the man of law said, He that was kind to him.

Then said Je-sus, Go, and do thou like-wise; that



THE GOOD SAM-AR-I-TAN.

is, to those who need help go and do as the Sa-mar-i-tan did.

Je-sus came to Beth-a-ny—a small place near Je-ru-sa-lem—and a wo-man, whose name was Mar-tha, asked him to come to her house. She had a sis-ter, whose name was Ma-ry, and while Mar-tha went to get things and to cook, and sweep, and dust, Ma-ry sat down at the feet of Je-sus to hear him talk.

This did not please Mar-tha, who felt that she had too much work to do; so she came to Je-sus and said, Lord, dost thou not care that my sis-ter hath left me to do the work a-lone? Bid her there-fore come and help me.

Je-sus said to her, Mar-tha, Mar-tha, thou art full of care and vexed a-bout more things than there is need of. There is need of but one thing, and Ma-ry hath made choice of that which is good, and no one shall take it from her.

He meant that Ma-ry chose to care for her soul, and to be taught how to live in this world, so that she might fit her-self for the next one. And the one thing we all need is a new heart, full of love to Je-sus and glad to do his work.

One of the twelve said to Je-sus, Teach us how to pray, as John taught those who were with him. Je-sus taught them to pray thus:

Our Fa-ther, who art in heav-en, Hal-low-ed be

The Good Samaritan.

thy name, Thy king-dom come, Thy will be done on earth as it is in heav-en, Give us this day our dai-ly bread, and for-give us our debts as we for-give our debt-ors. Lead us not in-to temp-ta-tion but de-liv-er us from e-vil, for thine is the king-dom, the pow-er, and the glo-ry, both now and for-ev-er. A-men.

Then he said, Which of you shall have a friend and shall go to him at mid-night and say to him, Friend, lend me three loaves: for a friend of mine has come a long way to see me, and I have no food for him.



MA-RY AND MAR-THA.

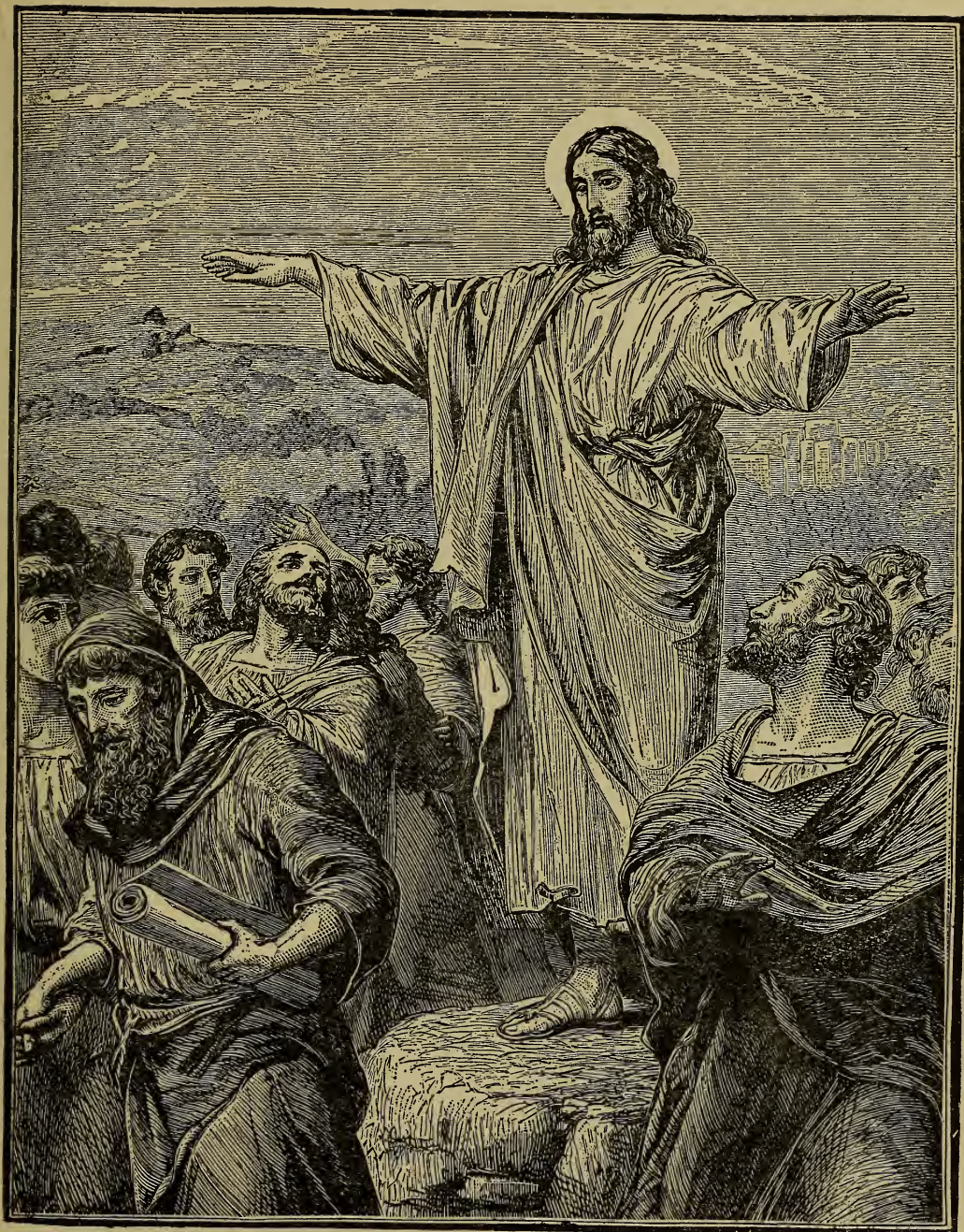
And he who is in-side shall say, The door is now shut, and my chil-dren are with me in bed; I can-not rise and give thee.

I say to you, though he will not rise and give him be-cause he is his friend, yet if he keeps on and begs hard he will rise and give him as much as he needs. And I say to you, Ask God for what you need and he will give it to you. Seek and ye shall find. Knock, and the door that is shut will o-pen for you.

For, he said, if a child of yours should ask for bread, would you give him a stone? or should he ask for a fish, would you give him a snake? If ye then, who are full of sin, know how to give good gifts to your chil-dren, how much more sure is it that God will give good things to those who ask him.

Je-sus chose three-score and ten more men and sent them out, two and two, in-to all the towns where he meant to come, that they might heal the sick and preach the good news. And they did as he told them, and came back full of joy at the great things they had done through the strength that he gave them. Je-sus told them that they should feel more joy that their names were set down in the Book of Life—God's book—where he keeps the names of all those who love him, and do his will on earth.

The Feast of Tents was near at hand, and Je-sus said to the twelve, Go ye up to this feast, but I



THE SEND-ING OUT OF THE SEV-EN-TY.

will not go now, for my time has not yet come. So he staid in Gal-i-lee for a-while. Then he went up to Je-ru-sa-lem, but did not make him-self known lest the Jews should kill him.

The Jews sought for him at the feast, and said, Where is he? And there was much talk of him. Some said, He is a good man; and some said, No, he is a fraud. But no one dared to speak well of him out loud for fear of the Jews.

In the midst of the feast Je-sus went up in-to the church and taught there. And he said, Ye both know me, and ye know from whence I came. I am not come to please my-self, but to do the will of him that sent me, whom ye know not. But I know him, for I have come from him, and he hath sent me.

Then they made a rush for him, but no man laid hands on him, for his hour had not yet come. God had set the time for him to die, and no one could harm him till that day and hour.

As he came from the church he saw a man who had been blind from his birth. Je-sus spat on the ground and made clay of the moist earth, and spread the clay on the eyes of the blind man.

Then he told him to go and wash in a pool that was near. And he went, and did as he was told, and his sight came back to him.

And his friends, and those who had seen him

The Good Samaritan.

when he was blind, said, Is not this he that sat and begged?

Some said, This is he; and some said, He is like him; but the man said, I am he.

Then they said to him, How were thine eyes cured?

And he said, A man, by the name of Je-sus, made clay and spread it on my eyes, and said to me, Go to the pool of Si-lo-am and wash; and I went and did so, and my sight came back to me.

Then they said to him, Where is he? He said, I know not.

It was on the day of rest that Je-sus made the clay, and the Phar-i-sees, when they heard of it, said, This man is not of God, for he does not keep the day of rest. And they went to the fa-ther and the mo-ther



"ONCE I WAS BLIND, BUT NOW I SEE."

of the man who had been blind, and said to them, Is this your son, who ye say was born blind? How then doth he now see?

His pa-rents said, We know that this is our son, and that he was born blind; but by what means he now sees, or who hath cured his eyes, we know not. He is of age, ask him; he shall speak for him-self.

They spoke thus for fear of the Jews; for the Jews had made it known that all those who said that Je-sus was the Christ should be put out of the church. So they said, He is of age; ask him.

Then the Phar-i-sees went to the man that was blind, and said to him, Give God the praise, for we know that this man is a man of sin.

He said to them, What he is I know not; but this I do know, that once I was blind, but now I see.

Then they said to him, What did he do to thee? How did he cure thine eyes?

The man said, I have told you be-fore, and ye did not hear. Why would ye hear me say it once more? Would ye be of his band?

Then they spoke harsh words to him, and said, Thou dost take sides with him, but we stand by Mo-ses. We know that God spoke to Mo-ses; but as for this fel-low, we know not who sent him.

The man said, It is strange that ye know not who sent him, when he has brought sight to my blind

Jesus, the Good Shepherd.

eyes. Since the world was made we have not heard of a man who could give sight to one that was born blind. If this man were not of God he could not have done this thing.

The Phar-i-sees were full of wrath, and said to the man, Thou hast dwelt in sin from thy birth, and wilt thou try to teach us? And they drove him out of the church.

Je-sus heard of it, and when he found the man he said to him, Have you faith in the son of God?

He said, Who is he, Lord, that I may put my trust in him?

Je-sus said, It is he that talks with thee.

The man said, Lord, I know that it must be so; and he fell at the feet of Je-sus, and gave praise to him.

CHAPTER XIII.

JESUS, THE GOOD SHEPHERD.—LAZARUS BROUGHT TO LIFE.

—THE FEAST, AND THOSE WHO WERE BID TO IT.

JE-SUS said to those whom he taught, I am the good shep-herd. The good shep-herd will give his life for the sheep. But he that is hired, and who does not own the sheep, when he sees the wolf will leave the sheep and run to save his own life.

History of the New Testament.

Then the wolf lays hold of the sheep, and puts the flock to flight. He who is hired flees from the sheep, be-cause he does not care for them.

I am the good shep-herd and know my sheep, and my sheep know me. And I will lay down my life for the sheep.

Some sheep I have which are not of this fold; they too must I bring in, and they shall hear my voice, and there shall be one fold, and one shep-herd.

The Jews found fault with his words, and some said, He talks like a mad-man.

As Je-sus went out on the porch at one side of the great church that He-rod built, the Jews came round him and said, How long wilt thou keep us in doubt? If thou be the Christ, tell us so in plain words.

Je-sus said, I told you, and ye had no faith in me. The works that I do, in God's name, are proof that I am sent from him. But ye do not trust me be-cause ye are not my sheep. My sheep hear my voice, and I know them, and they go the way I lead. They shall not be lost, and no one shall take them from me. For God gave them to me, and no one can take them out of his hand. I and my Fa-ther are one.

Then the Jews took up stones to stone him, be-cause he said that he was God.

Jesus, the Good Shepherd.

But he fled from them, and went out of Je-ru-salem to a place near the Jor-dan, where crowds came to hear him, and to be taught of him. And not a few gave their hearts to Je-sus, and sought to lead new lives; to do right and to be good.

Ma-ry and Mar-tha, who lived at Beth-a-ny, had a brother whose name was Laz-a-rus, and he was sick. So his sis-ters sent word to Je-sus, but though he was fond of these friends at Beth-a-ny he made no haste to go to them, but staid two days in the place where he was.

Then he said to the twelve, Let us go back to Beth-a-ny, for my friend Laz-a-rus sleeps, and I must go and wake him.

He meant that Laz-a-rus was dead, and that he must go and bring him back to life.



THE LOST SHEEP.

But the twelve thought that he meant that Lazarus slept, as we do when we take our rest.

Now Beth-a-ny was near Je-ru-sa-lem, and a crowd of Jews had gone there to weep with Ma-ry and Mar-tha. As soon as Mar-tha heard that Je-sus was near she ran out to meet him; but Ma-ry sat still in the house. And Mar-tha said to Je-sus, If thou hadst been here my bro-ther would not have died. But I know that e-ven now what thou wilt ask of God he will give it thee.

Je-sus said to her, Thy bro-ther shall rise a-gain.

Mar-tha said, I know that he shall rise at the last day.

Then Mar-tha went back to the house and said to Ma-ry, The mas-ter has come and asks for thee.

Ma-ry rose at once and went out to meet him; and those who saw her leave the house, said, She goes to the grave to weep there.

As soon as Ma-ry came to the place where Je-sus was, she fell at his feet and said, Lord, if thou hadst been here my bro-ther had not died.

When Je-sus saw her tears, and the tears of those who wept with her, he was full of grief, and said, Where have ye laid him?

They said, Lord, come and see.

Je-sus wept. And when the Jews saw it they said, See how he loved him. And some of them

Jesus, the Good Shepherd.

said, Could not this man, who gave the blind their sight, have saved Laz-a-rus from death?

Je-sus came to the grave. It was a cave, and a stone lay at the mouth of it.

Je-sus said, Take away the stone. Mar-tha said to him, By this time he must be in a bad state, for he has been dead four days.

Je-sus said to her, Did I not tell thee that if thou hadst faith thou should see what great things God could do?

Then they took the stone from the place where the dead was laid. And Je-sus cried out with a loud voice, Laz-a-rus, come forth.

And he that was dead came forth, bound hand and foot in his grave clothes, and with his head tied up in a cloth. Je-sus said, Loose him and let him go.

And some of the Jews who came to be with Ma-



LAZ-A-RUS RAISED FROM THE DEAD.

ry and Mar-tha, and saw this great thing which Je-sus did, had faith in him that he was the son of God. But some of them went to the Phar-i-sees and told what he had done.

And the Phar-i-sees and chief priests met to talk of Je-sus and his deeds. They said it would not do to let him go on in this way, for he would raise up a host of friends who would make him their king. That would not please the Ce-sar of Rome, who would come and take Je-ru-sa-lem from them, and drive the Jews out of the land.

So from that time they sought out some way in which they could put Je-sus to death.

As Je-sus went out of the church where he had taught on the Lord's day, he saw a wo-man all bent up in a heap. She had been so for near a score of years, and could not lift her-self up.

Je-sus said to her, Wo-man, thou art made well. And he laid his hands on her, and she rose at once, and stood up straight, and gave thanks to God

And the chief man of the church was wroth with Je-sus, because he had done this deed on the day of rest. He said to those in the church, There are six days in which men ought to work; if you want to be cured come then, and not on the day of rest.

Je-sus spoke, and said, Doth not each one of you loose his ox or his ass from the stall and lead him



THE GREAT SUP-PER.

off to drink? And if it is right to do for the ox and the ass what they need, is it not right that this wom-an should be made well on the day of rest?

And when he said this his foes hung their heads with shame, and all his friends were glad for the great deeds that were done by him.

One Lord's day he went to the house of one of the chief Phar-i-sees, and while there he spoke of a man who made a great feast.

And when it was all spread out, he sent his ser-vant out to bid those come in whom he had asked to the feast.

And they all cried out that they could not come. The first one said, I have bought a piece of ground, and must go and see it; so pray do not look for me.

The next one said, I have bought five yoke of ox-en, and must go and try them; so pray do not look for me.

The next one said, I have just ta-ken a wife, and so can-not come.

So the ser-vant came back to the house and told his mas-ter these things. Then the rich man was in a rage, and he said to his ser-vant, Make haste and go out through the streets and lanes of the town, and bring in the poor, the lame, and the halt and the blind.

And the ser-vant did as he was told. Then he

Jesus, the Good Shepherd.

came and said, Lord, I have done as thou didst bid me, and yet there is room for more.

The lord of the house then said, Go out through the high-ways, and down by the hedge-rows, and make the folks come in, that my house may be full; for none of those who were first called shall taste of my feast.

The man who spreads the feast is God. The feast is the good news—that Christ will save us from our sins. The ser-vant means those who preach, and urge men to come to Christ. Those who were first bid to the feast and would not come mean the Jews. And to bid the poor, the lame, and the blind come in-to the feast, means that the poor and the sick are to be saved as well as the rich and the great.

Great crowds drew near to Je-sus, and he told them that though they might come and hear him preach, if they did not care for him in their hearts they were not true friends, and could not be of his band. They must care more for him than for all else in the whole world; and must bear his cross—that is, they must do what is right, as Je-sus did.

CHAPTER XIV.

THE PRODIGAL SON.—THE PHARISEE AND THE PUBLICAN.—BABES BROUGHT TO JESUS.—ZACCHEUS CLIMBS A TREE,

JESUS said, There was a rich man who had two sons. One of them was wild, and fond of feasts and of gay times, and did not care for his home, or the life that he led there. So he went to his father and said, Give me, I pray thee, my share of the wealth thou hast laid up for thine heirs, that I may spend it as I choose. And he took his share, and went far from home, and led a gay life.

And when he had spent all he had, there came a dearth in that land, and he was in great want.

That he might not starve, he went out in search of work, and a man hired him, and sent him in the fields to feed swine. And so great was his need of something to eat that he would have been glad to have had some of the coarse food with which the swine were fed, but none of the men gave it to him.

Then he said to him-self, The men my father hires have more food than they can eat, while I starve for want of what they can well spare. I will

The Prodigal Son.

rise and go to my fa-ther, and will say to him, Fa-ther, I have done wrong in thy sight, and in the sight of God, and have no more right to be called thy son. Let me come back to thy house, and be as a ser-vant.

So he rose and went to his fa-ther. And while he was yet a long way off his fa-ther saw him, and ran and fell on his neck and kissed him.

And the son said to him, Fa-ther I have done wrong in thy sight, and in the sight of God, and have no more right to be called thy son.

But the fa-ther said to his hired men, Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet. And bring in the fat-ted calf, and kill it, and let us eat and be glad. For this my son was dead, and now lives; he was lost and is found. And tears and sighs gave place to smiles and songs of joy.

Now the son who had staid at home and kept



THE PROD-I-GAL'S RE-TURN.

his share of wealth that his father gave him, was at work in the field. And as he came near the house he heard the gay sounds, and called one of the hired men to him and asked what it all meant.

The man said, Thy brother is here, and thy father has made a feast, so great is his joy to have him back safe and sound. And the young man was in a rage, and would not go in the house; so his father came out and coaxed him.

And he said to his father, For years and years have I been true to thee and broke none of thy laws. But thou didst not kill a kid for me that I might make a feast for my friends. But as soon as this thy son was come, who spent thy wealth in ways of sin, thou didst kill the fat-ted calf for him.

And the father said, My son, I have loved thee all thy life, and all that I own is the same as if it was thine; yet it was right that we should be glad and sing songs of joy, for this thy brother was dead and now lives; he was lost and is found.

In this way Je-sus taught those who found fault with him, that God was glad to have men turn from their sins and come back to him. He loved them in spite of their sins, and when they made up their minds to leave them, and to do what was right, God met them more than half way, and gave peace and joy to their hearts.

The Prodigal Son.

A prod-i-gal is one who wastes all that he has.

Then Je-sus spoke to those who were proud, and felt as if no one else was quite as good as they were. And he said, Two men went up in-to the church to pray. One of them—a Phar-i-see—chose a place where all could see him; and he stood up and said, God I thank thee that I am not like oth-er men. I fast twice a week, and I give to the aid of the church a tenth part of all I own.



THE PHAR-I-SEE.

But the other man stood far off, and bowed his head, and beat on his breast as he said, God help me, and for-give my sins. And God for-gave this

man more than he did the other, for those that are proud shall be brought low, and those who are meek shall be set in a high place.

Then babes were brought to Je-sus that he might lay his hands on them and bless them. And when the twelve saw it, they tried to keep them back, and would have sent them a-way.

This did not please Je-sus, and he said to them, Let the chil-dren come to me, and do not hold them back, for of such is the king-dom of God.

He meant that no one could have a home with God who was not as good, and sweet, and pure as a young child, who hates sin, and loves God with his whole heart. Then Je-sus took the babes up in his arms, and laid his hands on them, and blest them.

And as he and the twelve went on their way, Je-sus told them that they were to go to Je-ru-sa-lem that those things might be done to him of which the seers and proph-ets spoke. He said that the Jews would beat him and put him to death, but that he should rise from the dead on the third day.

None of the twelve knew what he meant by these things, but thought he would set up his throne on earth, and reign as kings do in this world, and that each one of them would have a place of high rank near his throne.



"SUF-VER LET-TLE CHIL-DREN TO COME UN-TO ME."

History of the New Testament.

When it was known that they were to pass through Jer-i-cho a great crowd came out to meet them. And there was a rich man there who had a great wish to see Je-sus. And his name was Zac-che-us. He was so small that he was quite hid by the crowd, and he was in great fear that Je-sus would pass and he not see him. So he ran on ahead of the crowd; and got up in-to a tree, from whence he could look down at this great man of whom he had heard.

And when Je-sus came to the place he raised his eyes and saw him, and said to him, Zac-che-us, make haste and come down, for to-day I must stay at thy house.

And Zac-che-us came down and went with Je-sus, and was glad to have him as a guest. And there was quite a stir in the crowd, and the Jews found fault with Je-sus, and said that he had gone to be a guest with a man that was full of sin.

But Zac-che-us told Je-sus that if he had done wrong he would do so no more, but would try to be just to all men and to lead a good and pure life.

And when Je-sus saw that he meant what he said, he told Zac-che-us that God would blot out the sins of the past, and help him to lead a new life. For he said that he had come to the world to seek those who had gone wrong, and were like lost sheep,

The Feast of the Passover.

and to save them and bring them to his home in the sky, where there was no such thing as sin or death.

CHAPTER XV.

THE FEAST OF THE PASSOVER.—THE SUPPER AT BETHANY.

Now the great feast of the Pass-o-ver was near, and a great crowd of Jews went up to Je-ru-sa-lem to keep it. It had been kept since the days of Moses, when God smote the first-born of E-gypt, and passed o-ver the homes of the Jews.

And those who were on the watch for Je-sus to do him harm, said, as they stood in the church, What think ye? will he not come to the feast? For the chief priests and Phar-i-sees had sent out word that those who knew where Je-sus was should make it known, that they might take him.

Now six days be-fore the great feast, Je-sus came to Beth-a-ny, where Laz-a-rus was whom he had raised from the dead. Some of the Jews knew that he was there, and they came not so much to see Je-sus as to see Laz-a-rus.

And the chief priests sought for a way to put Laz-a-rus to death, as some of the Jews, when they

saw him had faith in Je-sus, and gave their hearts to him.

Je-sus left Beth-a-ny to go to Je-ru-sa-lem, and on the way the mo-ther of Zeb-e-dee's chil-dren came to Je-sus and begged that he would do one thing for her.

Je-sus said to her, What wilt thou? She said to him, Grant that these my two sons may sit, the one on thy right hand, and the oth-er on thy left, in thy king-dom.

Je-sus said, Ye know not what ye ask. Can ye drink of the cup that I drink of, and bear all that I shall have to bear? They said, We can. Je-sus said, Ye shall drink of the cup, and bear the cross, but to sit on my right hand and on my left is not mine to give; but God gives it to those who are fit for it.

When the ten heard this they were wroth with James and John. But Je-sus told them that those who sought to rule would be made to serve, and that he him-self came not to be served by men but to lay down his life for them.

And when they came to the Mount of Ol-ives, Je-sus sent two of the twelve, and said to them, Go to the small town which is near you, and you shall find there a colt tied, on which no man has rode. Loose him, and bring him to me, and if you should



CHRIST AND THE MOTH-ER OF ZEB-E-DEL'S CHIL-DREN.

be asked, Why do ye this? Say that the Lord hath need of him, and he will be sent at once.



CHIL-DREN IN THE TEM-PLE CRY-ING, "HO-SAN-NA TO THE SON OF DA-VID."

The men did as Je-sus told them, and brought the young ass and put their robes on his back, and Je-sus sat on him.

And as he went out on the road the crowds on their way to the feast spread their robes be-fore him, and strewed the way with green boughs from the palm trees. And they waved palms in their hands, and made the air ring with shouts of, Ho-san-na to the

son of Da-vid! Blest is he that comes in the name of the Lord! Ho-san-na in the high-est!



History of the New Testament.

This was the way in which they used to meet and greet their kings, and they thought to please Je-sus so that he would pay them back when he set up his throne on earth. For the most of them did not love him in their hearts.

As Je-sus came near to Je-ru-sa-lem he looked at it, and wept when he thought of the grief that the Jews were to know.

And he taught each day in the church at Je-ru-sa-lem, but at night he went to Beth-a-ny to sleep.

One morn as he was on his way back to Je-ru-sa-lem he saw a fig-tree by the road side, and went to it to pluck some of the fruit. But he found on it naught but leaves. Then he said to it, Let no more figs grow on this tree.

The next day when the twelve went by they saw that the fig-tree was dried up from its roots.

And they thought of the words that Je-sus spoke, and said, How soon has the fig-tree dried up!

Je-sus told them that they might do as much and more than he had done to the fig-tree, if they had faith in God, and sought strength from him.

Then he spoke to them in this way: There was a rich man who laid out a vine-yard, and dug a ditch round it to keep wild beasts and thieves a-way, and made a wine press, and let the place out to men who



CHRIST WEEP-ING OVER JER-U-SA-LEM.

were to give him part of the fruit. Then he went off to a far land.

When the time had come for the fruit to be ripe he sent one of his ser-vants to the men who had charge of the vine-yard, that he might bring back his share of the grapes.

But the men took the ser-vant and beat him, and sent him off with no fruit in his hands.

Then the one who owned the place sent once more, and the bad men threw stones at this ser-vant, and hurt him so in the head that he was like to die. The next one they killed, and so things went on.

Now the rich man, who owned the place, had but one son, who was most dear to him. And he said, If I send my son to them they will be kind to him, and treat him well.

But as soon as the bad men saw him they said, This is the heir; let us kill him, and all that is his shall be ours. And they took him and put him to death, and cast him out of the vine-yard.

The vine-yard is the world. The one who owns it is God. The bad men are the Jews; he had taught them his laws, and they had vowed to keep them. When they did not do it, God sent priests and wise men to try and make them do what was right. These were stoned, and not a few were slain.

At last he sent his own dear son, Je-sus. Now

The Feast of the Passover.

they meant to kill him, as the bad men had killed the heir of the vine-yard.

When the Jews heard this talk they knew that Je-sus spoke of them, and they were wroth with him, and in haste to kill him.

One day, on his way out of the tem-ple, Je-sus sat down near the box in which mon-ey was put for the use of the church. And he saw that the rich put in large sums. And there came a poor wid-ow who threw in two mites, which make a far-thing, or the fourth of a pen-ny.

Je-sus said to the twelve, This poor wid-ow has cast in more than all the rest. For they had so much they did not miss what they gave; while she, who was poor and in want, did cast in all that she had.



THE WID-OW'S MITE.

CHAPTER XVI.

PARABLES.

A PAR-A-BLE is a sto-ry of some-thing in real life that will fix in our minds and hearts the truth it is meant to teach.

Je-sus said the king-dom of heav-en was like the mas-ter of a house who went out at morn to hire men to work in his vine-yard.

The price was fixed at a pen-ny a day, and those who would work for that were sent out to the vine-yard.

At nine o'clock in the day he went out and saw men in the mar-ket place who were out of work, and he said to them, Go ye to the vine-yard, and I will pay you what is right. And they went their way.

He went out at noon, and at three o'clock, and found more men whom he sent to work in his vine-yard. Later in the day, when it was near six o'clock, he went out and saw more men, to whom he said, Why stand ye here all the day i-dle?

They said to him, Be-cause no man has hired us.

He said, Go ye in-to the vine-yard, and what is right I will give thee.

So when night came, the lord of the vine-yard had the work-men called in, and each one was paid a pen-ny.

When the first came they thought they should have more, and when they were paid but a pen-ny they found fault, and said, These last have wrought but one hour, and thou hast paid them the same as us who have born the toil and heat of the day.

The mas-ter said, Friend, I do thee no wrong. Didst thou not say thou wouldst work for me for a pen-ny a day? Take what is thine, and go thy way; for I have a right to do as I will with mine own. And the last shall be first and the first last.



LA-BOR-ERS IN THE VINE-YARD.

Je-sus told them a par-a-ble of ten maids who went out to meet the bride-groom. For in those days the man who was wed brought his bride home at night, and some of his friends used to go out to meet him.

These ten maids had lit their lamps, and gone out to meet the bride-groom. But he did not come as soon as they thought he would, and as the hours went on they all fell a-sleep.

Now five of these maids were wise, and five were not. The wise ones had brought oil with them, so that if their lamps should go out they could fill them. Those who were not wise had no oil but that which was in their lamps.

At mid-night those who were on the watch cried out, Lo, the bride-groom comes! Go ye out to meet him.

And the five wise maids rose at once, and went to work to trim their lamps.

The five who were not wise, stood by and said, Give us of your oil, for our lamps have gone out.

But the wise ones said, Not so; for we have no more than we need. Go ye and buy of those who have oil to sell.

And while they went out to buy, the bride-groom came, and those who were in trim went in with him, and the door was shut.

Parables.

Then the five maids who had been out to buy oil came to the door, and cried out, Lord, Lord, let us in. But he said, I do not know you; and would not let them in.

The bride-groom means Je-sus, who is to come at the last day. The ten maids are those who claim to love him, and who set out to meet him on that day. The oil is the love in our hearts, which burns and keeps our faith bright. We are to watch and wait for him, for we know not the day nor the hour when he will come.



THE FOOL-ISH VIR-GINS.

Je-sus came to the town of Beth-a-ny, and they made a sup-per for him there. In those days they did not sit at their meals on chairs as we do, but lay down on a couch, or lounge, as high as the ta-ble, so that they could

rest on the left arm, and have the right hand and arm free to use.

Mar-tha, Ma-ry, and Laz-a-rus were there, and while Je-sus sat at meat Ma-ry came with a flask of rich oil, that was worth a great price. And she broke the flask and poured the oil on the head of Je-sus.

And there were some there who found fault with this great waste, and Ju-das—one of the twelve—said that the oil might have been sold for a large sum that would have done the poor much good.

Je-sus said, Blame her not. She has done a good work on me. For the poor you have with you all the time, and you may do them good when you choose. But you will not have me al-ways.

Then Ju-das went to the chief priests and said, What will you give me if I bring you to the place where Je-sus is, so that you may take him? They said they would pay him well. And from that time he was on the watch to catch Je-sus a-lone.

Je-sus said, There was a rich man, who wore fine clothes, and had great feasts spread for him each day. And a beg-gar named Laz-a-rus lay at his gate, full of sores; but the rich man gave him not so much as a crumb. And the dogs came and licked his sores.

The beg-gar died, and was borne by the an-gels to A-bra-ham's bo-som. The rich man died and was

Parables.

laid in the ground. And while in the pains of hell he raised his eyes and saw A-bra-ham with Laz-a-rus on his bo-som, and he cried and said, Fa-ther A-bra-ham, have mer-cy on me, and send Laz-a-rus that he may dip the tip of his fin-ger in wa-ter and cool my tongue, for this flame tor-ments me.

But A-bra-ham said, Son, thou in thy life-time had thy good things, while Laz-a-rus was poor and had a hard lot. Now he has ease from all his pains and thou art in tor-ments.

And be-tween us and you there is a great gulf; none can go from here to you, nor come from you to us.



THE RICH MAN AND THE BEG-GAR.

Then the rich man said, I pray thee then send him to my father's house, for I have five brethren, that he may speak to them, so that they come not to this place of torment.

A-bra-ham said, They have Mo-ses and the proph-ets, let them hear them.

And the rich man said, Nay, father A-bra-ham; but if one went to them from the dead they will turn from their sins.

And he said to him, If they hear not Mo-ses and the proph-ets they will not turn from their sins though one rose from the dead.

A stew-ard is one who takes charge of a house or lands, pays bills, hires work-men, and is the master's right-hand man.

Je-sus said, There was a rich man who had a stew-ard. And word was brought to him that this stew-ard made a bad use of his mas-ter's wealth. So the rich man said to him, What is this that I hear of thee? Let me know how thou hast done thy work, if thou wouldst keep thy place.

The stew-ard said to him-self, What shall I do if my lord takes my place from me? I can-not dig, and am too proud to beg. I have made up my mind to do some-thing that will put me on good terms with the rich, so that they will not close their doors to me should I lose my place here as stew-ard.

Parables.

So he sent for all those who were in debt to his lord. And he said to the first, How much dost thou owe? And he said, A hundred measures of oil. The steward said, Take thy bill, and sit down and write fifty.

Then said he to the next one, How much dost thou owe? The man said, A hundred measures of wheat. The steward said to him, Take thy bill, and write four-score.

And the lord praised the un-just steward, for he thought he had done a wise thing.

Je-sus said we were to use our wealth so as to make friends who will take us in their homes should we be-come poor.

He that is faith-ful in small things is faith-ful also in large ones. And he that is un-just in the least, is un-just in much more.



THE UN-JUST STEW-ARD.

No man can serve two mas-ters.

As Je-sus drew near to Je-ru-sa-lem those who were with him thought that the king-dom he spoke of was close at hand.

He said to them, A rich man had to go to a far land, so he called his ten ser-vants that he might leave his goods in their charge. To the first one he gave five tal-ents. A tal-ent is a large sum in sil-ver. To the next he gave two tal-ents; and to the third one. And he said to them, Make a good use of these gifts till I come back; and then went on his way.

Then he that had five tal-ents went out and bought and sold and made five tal-ents more. And the one that had two did the same. But he that had one dug a hole in the earth and hid his lord's mon-ey.

When the rich man came back he sent for his ser-vants that they might tell him what they had done while he was gone. So he that had had five tal-ents came and said, Lord, thou didst give me five tal-ents, and see—I have gained five more.

His lord said to him, Well done, good and faith-ful ser-vant, thou hast been faith-ful o-ver a few things, I will make thee ru-ler o-ver ma-n-y things; en-ter thou in-to the joy of thy lord.

Then he that had two tal-ents came and said,

Parables.

Lord, thou didst give me two tal-ents and I have gained two more.

His lord said to him, Well done, good and faith-ful ser-vant, thou hast been faith-ful o-ver a few things, I will make thee ru-lero-ver many things; en-ter thou in-to the joy of thy lord.

Then he who had but the one tal-ent came and said, Lord, I knew that thou wert a hard man, and didst reap where thou hast not sown, and gleaned where thou hast not strewn; and, for fear I should lose it, I hid thy tal-ent in the earth, and here it is.



THE TAL-ENTS.

History of the New Testament.

His lord said, Thou wick-ed and la-zy ser-vant, if thou didst know me to be such a harsh man thou shouldst have lent my mo-ney to those who would pay for its use, so that when I came back I should have my own and more with it. Take there-fore the one tal-ent from him and give it to him that hath ten tal-ents. For to him that hath much shall more be giv-en; but from him that hath not, shall be ta-ken a-way all that he hath. And cast ye the use-less ser-vant in-to out-er dark-ness, where shall be weep-ing and gnash-ing of teeth.

Christ meant to teach by this that we were to make use of the gifts or tal-ents that God gave us, and add to them as much as we could. Then when we die God will say to us, Well done, and bid us share in the joy that our lord has in store for us.

If we have but one gift we must use that and serve God with it, or at the last day he will take that from us, and we shall have no part in the joy of our lord.

Je-sus said, The good news is like a king who made a wed-ding feast for his son. And he sent his ser-vants to call in those who were bid to the feast. But they would not come. Then he sent out more ser-vants to urge them to come to the wed-ding. But they made light of it, and went their ways, to

their farms or shops; and some fell on the king's servants and slew them.

When the king heard of this he was wroth, and he said to his servants, Go ye out to the high-ways and bring in to the wedding those ye find there.

And the servants did so, and brought in both bad and good, so there was no lack of guests at the wedding.

When the king came in to see the guests, he saw there a man who had not on a wedding garment.

And he said to him, Friend, why art thou here without a wedding garment. And the man spoke not.



WED-DING GAR-MENT.

Then said the king to the ser-vants, Bind him hand and foot and take him off, and cast him in-to out-er dark-ness. For ma-n-y are called but few are cho-sen.



LEAV-EN,

God is the king who made the feast for Je-sus Christ, his son, to which all are bid. The wed-ding gar-ment we need is a true heart, full of love to Je-sus. The good news is for all, yet those who think more of this world than they do of heav-en, Christ does not choose for his own, and they are lost.

Je-sus said the good news is like un-to leav-en or yeast, which a wo-man took and hid in some meal till the whole of it was light.

CHAPTER XVII.

THE LORD'S SUPPER.—JESUS IN GETHSEMANE.—THE
JUDAS KISS.—PETER DENIES JESUS.

Now the day was come when the Jews were to keep the feast of the pass-o-ver. To do this each man took a lamb to the church, and killed it on the al-tar. The priest would burn the fat, but the rest of the lamb the man took home, and it was cooked, and he and his folks ate of it in the night.

The twelve came to Je-sus to ask him at what place they should set out their feast. For they had no house or home of their own.

Je-sus sent forth two of them and said, Go ye to Je-ru-sa-lem, and there shall meet you a man with a jug of wa-ter. Go to the house where he goes, and say to the man who lives there, The mas-ter bids thee show us the room where he shall come to eat the feast with his friends.

And he will show you a large room, up-stairs; there spread the feast.

The men did as Je-sus told them, and the man showed them the room, and there they spread the feast.

And at night Je-sus came with his twelve

History of the New Testament.

friends. And as they did eat, Je-sus said, There is one here who will give me up to the Jews.

These words made them all feel sad.

Now there was one of the twelve of whom Je-sus was most fond. His name was John. And as he lay with his head on Je-sus' breast he said to him, Lord, who is it?

Je-sus said, It is he to whom I shall give the piece of bread I dip in the dish.

And when he had dipped the bread he gave it to Ju-das. And he said to him, What is in thy heart to do, do at once.

Now none of the rest knew why Je-sus spoke thus. But as Ju-das had charge of the bag in which the mon-ey was kept, some of them thought that he bade him buy things they were in need of, or give some-thing to the poor. Then Ju-das went out of the house where Je-sus and his friends were; and it was night.

And when he had gone, Je-sus said to them, I shall be with you but a short time. But ere I go a new law I give to you—the law of love. As I have loved you so shall ye love each oth-er. By this shall all men know that ye love me.

Pe-ter said, Lord, where dost thou go?

Je-sus said, Where I go thou canst not come now, but thou shalt be with me by-and-by.

The Lord's Supper.

Pe-ter said, Lord, why can-not I go with thee now? I will lay down my life for thy sake?

Je-sus said, I tell thee, Pe-ter, the cock shall not crow twice till thou hast sworn thrice that thou dost not know me.

And as they did eat Je-sus took the bread and gave thanks and broke it, and gave to them, and said, Take and eat.

Then he took some wine in a cup, and when he had thanked God, he gave it to them and they all drank of it.

And he told them that when he was dead they



CHRIST'S AG-O-NY IN GETH-SEM-A-NE.

History of the New Testament.

must meet from time to time, and eat the bread and drink the wine in the same way that he had shown them; and as often as they did it they were to think of him, and the death that he died to save men from their sins.

Je-sus spoke with them for some time. Then a hymn was sung and they all went from the house, and came to the Mount of Ol-ives. And they went to a gar-den there, known as Geth-sem-a-ne. And Je-sus took with him Pe-ter, James, and John, and said to them, Sit ye here and watch with me while I go and pray. And he went from them a short way, and knelt down and prayed. And when he thought how soon he was to be put to death for our sins, he was in such grief and pain that the sweat seemed like great drops of blood as it fell to the ground. And God sent an an-gel to calm him and give him strength.

And when he rose from his knees and went back to where his friends were, he found that they slept. And he said to Pe-ter, What, couldst thou not watch with me one hour?

And he went off to pray once more. And when he came back, his friends still slept! And he left them and came back a third time. Then he said, Rise up and let us go, for the worst of my foes is close at hand.



JU-DAS BE-TRAY-ING CHRIST.

History of the New Testament.

Now Ju-das had been on the watch, and knew when Je-sus went to the gar-den. And as it was dark he thought it would be the best time to give him up to the Jews. So he went to the chief priests and told them, and they sent a band of men out with him to take Je-sus.

Je-sus, who knew all things, knew that Ju-das was near, yet he did not flee.

Ju-das had told the band that he would give them a sign by which they might know which was Je-sus. He said, The one I shall kiss, is he; take him, and hold him fast. Then he came to Je-sus and gave him a kiss.

And the men laid their hands on Je-sus and took him. His friends who were near him said to him, Lord, shall we fight them with the sword?

Pe-ter who had a sword struck one of the band and cut off his ear.

Je-sus said to him, Put thy sword back in its sheath. Could I not pray to God to send me a host of an-gels to fight for me and save me from death? But how then could the words of wise men come true? Then Je-sus touched the man's ear and made it well. And he said to those who took him, Have ye come out with swords and staves as if I were a thief, to take me? I sat from day to day and taught you in the church, and you did not harm me.

The Lord's Supper.

Then Pe-ter, James and John, and the rest, were in great fear, and fled from him.

The men that took Je-sus led him off to the house of the high priest, where the scribes and those who had charge of the church had all met.

Pe-ter kept up with the crowd and went in a side door of the house to sit by the fire. And one of the maids of the high priest came to him, and said, Thou wast with Je-sus. But he said, I know not what you mean.

Then he went out on the porch and the cock crew. While there a maid said to those who stood near, This one was with Je-sus.

And Pe-ter said once more that he did not know him.

Now it chanced that one of the high priest's men was a kins-man of the one whose ear Pe-ter had cut off. And he said to him, Did I not see thee in the gar-den with him?

Pe-ter swore that he was not there, and did not know the man. And Je-sus gave him a look as he went by, that was like a stab in Pe-ter's heart. For then the cock crew for the second time, and it came to Pe-ter's mind what Je-sus had said,—Ere the cock crow twice, thou shalt de-ny me thrice. And he went out and wept as if his heart would break, so great was his grief and shame.

CHAPTER XVIII.

CHRIST BEFORE PILATE.—ON THE CROSS.

THE chief court of the Jews met in a room near the church, and was made up of three-score and ten men. The high priest and chief priests were there, and the scribes, and head men of the church, and it was for them to say what should be done to those who broke the laws of Mo-ses; some of whom had to pay fines, or to be shut up in jail. But if a man was to be put to death they had to ask the chief whom the Ce-sar of Rome had set to rule in that part of the land if he would let the deed be done.

It was night when the Jews took Je-sus, and as soon as it was day they brought him in-to court to have him tried. The high priest said to him, Art thou the Christ? tell us.

Je-sus said, If I tell you, ye will not think I speak the truth.

Then they all said, Art thou the son of God?

And he said, I am.

Then the high priest rent his clothes, and said, By his own words we can judge him. What do you say shall be done to him? And they all cried out, Let him be put to death!

Christ Before Pilate.

Then they spit in his face, and struck Je-sus with the palms of their hands. And they bound him and led him blind-fold to Pi-late's house, and told Pi-late some of the things he had said and done.

Pi-late said to Je-sus, Art thou a king? Je-sus



"BE-HOLD THE MAN."

said, I am. But my realm is not of this world, else would my men have fought to set me free.

Pi-late said, I find no fault with this man. And the Jews were more fierce, and cried that his words had made a great stir in all the land from Gal-i-lee

to that place. Pi-late said, if he came from Gal-ilee they must take him to He-rod, who ruled that part of the land. And He-rod was in Je-ru-salem at that time.

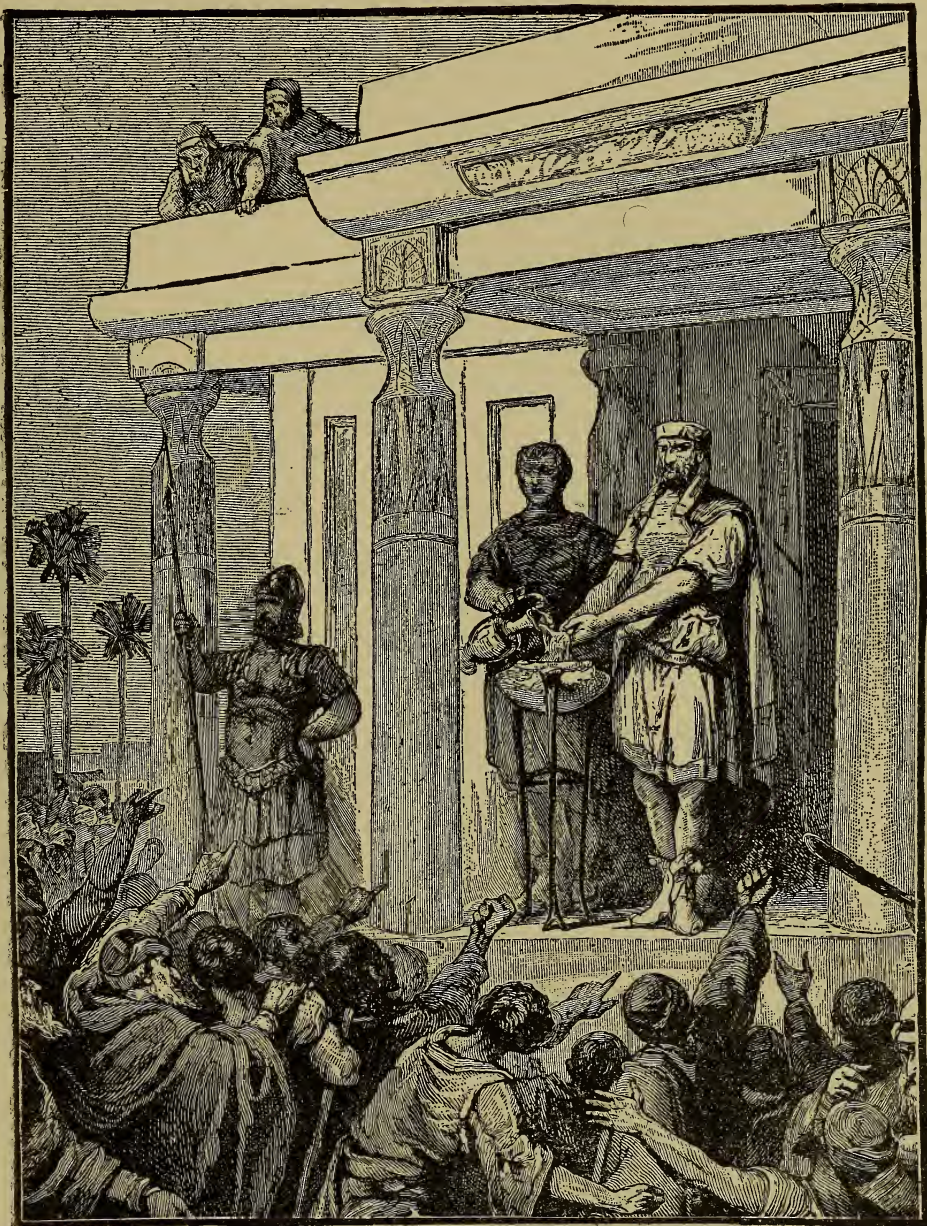
When He-rod saw Je-sus he was glad, for he had heard much of him, and was in hopes to see some great things done by him. But when He-rod spoke to Je-sus, Je-sus said not one word. And the chief priests and scribes stood by, and cried out that he claimed to be king of the Jews, and the son of God, and had taught men that they need not keep the laws of Mo-ses or of Rome. These were crimes for which he ought to be put to death.

So He-rod and his men of war made sport of Je-sus, and put on him a robe such as kings wear; for he had said he was a king. And then He-rod sent him back to Pi-late.

Pi-late said, I find no fault in this man; nor does He-rod, for I sent you to him; he has done naught for which he should be put to death.

Now it was the rule when this great feast was held, that one of those who were shut up in jail should be set free. And at this time there was a Jew there, whose name was Ba-rab-bas; and he had killed some one.

Pi-late said, Which one shall I set free—Ba-rab-bas, or Je-sus, who is called Christ?



PI-LATE WASH-ING HIS HANDS.

While Pi-late spoke, his wife sent word to him to do no harm to that just man, for she had had a strange dream a-bout him. But the chief priests urged the mob to ask that Ba-rab-bas be set free.

Pi-late said, What then shall I do with Je-sus, who is called Christ?

They cried out, Hang him! Hang him!

When Pi-late saw that he could not get them to ask for Je-sus, he took some wa-ter and washed his hands in full view of the mob, and said, I am not to blame for the death of this just man; see ye to it.

Then the Jews said, Let his blood be on us and on our chil-dren.

But Pi-late was to blame for Je-sus' death; for he gave him up to the Jews that he might please them, and keep the place that he had.

Now it was the law of the land that a man should be scourged ere he was hung. So Je-sus was stripped to the waist, and his hands were bound to a low post in front of him so as to make him stoop, and while he stood in this way he was struck with rods, or a whip of cords, till the blood burst through the skin.

Then Pilate's men of war led him to a room, and took off his own robe, and put on him one of a red and blue tint. Then they made a crown of thorns and put it on his head; and they put a reed in his

Christ Before Pilate.

right hand. Then they bowed down to him, as if he were a king, and mocked at him and said, Hail, King of the Jews! And they spat on him, and took the reed and struck him on the head, and smote him with their hands.

When Judas saw that Je-sus was to be put to death, he was in great grief to think he had brought such a fate on one who had done no wrong.



BE-HOLD THE MAN.

And he took back to the chief priests

the sum they had paid him, and he said to them, I have done a great sin to give up to you one who had done no wrong. They said to him, What is that to us? See thou to that. Then Ju-das threw down the sil-ver, and went out and hung him-self.

Then the men of war took off the gay robe from Je-sus, and put his own clothes on him and led him out to put him to death.

They met a man named Si-mon, and made him bear the cross. And a great crowd of men and women went with them who wept and mourned for Je-sus. Je-sus told them not to weep for him, but for them-selves and their chil-dren, be-cause of the woes that were to come on the Jews.

They brought him to a place called Cal-va-ry, not far from the gates of Je-ru-sa-lem. And they nailed his feet and hands to the cross, which was then set up in the ground. And all the while Je-sus prayed, Fa-ther for-give them, for they know not what they do. He meant that they did not know how great was their sin; nor that they had in truth put to death the son of God. With him they hung two thieves, one on his right hand, and one on his left.

Then they sat down to watch Je-sus, who hung for hours on the cross in great pain, ere his death came to him. And they took his robes and gave each one a share; but for his coat they cast lots. And



DEATH OF THE BE-TRAY-ER JU-DAS IS-CAR-I-OT.

at the top of the cross Pi-late had put up these words :

JE-SUS OF NAZ-A-RETH, KING OF THE JEWS.

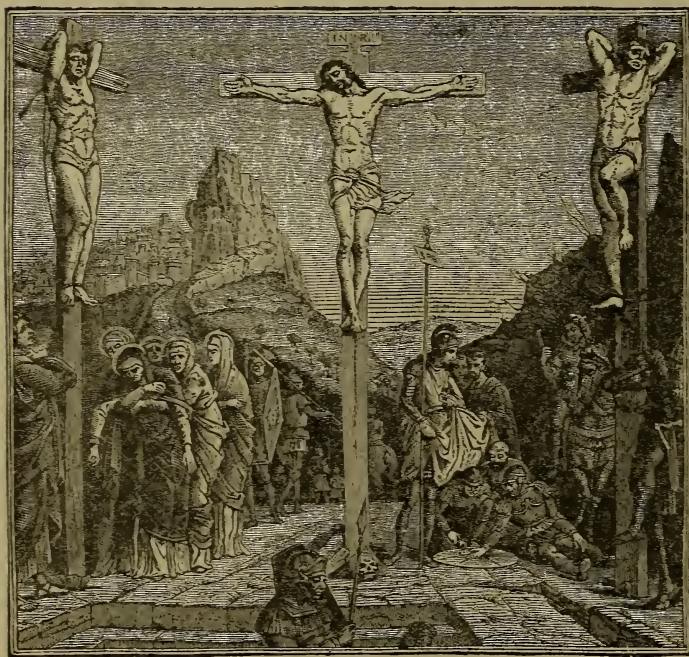
And the Jews as they went by shook their heads at him, and said, If thou be the son of God come down from the cross, and the chief priests and the scribes

mocked him and said, His trust was in God; let God save him now if he will have him.

One of the thieves spoke to Je-sus and said, If thou art the Christ save thyself and us.

But the other said, Dost thou not fear God when thou

art so soon to die? It is right that we should die for our sins, but this man has done no wrong. And he said to Je-sus, Think of me when thou art on thy throne. Je-sus said to him, This day shalt thou be with me where God is.



CHRIST ON CAL-VA-RY.



CHRIST CARRYING HIS CROSS.

History of the New Testament.

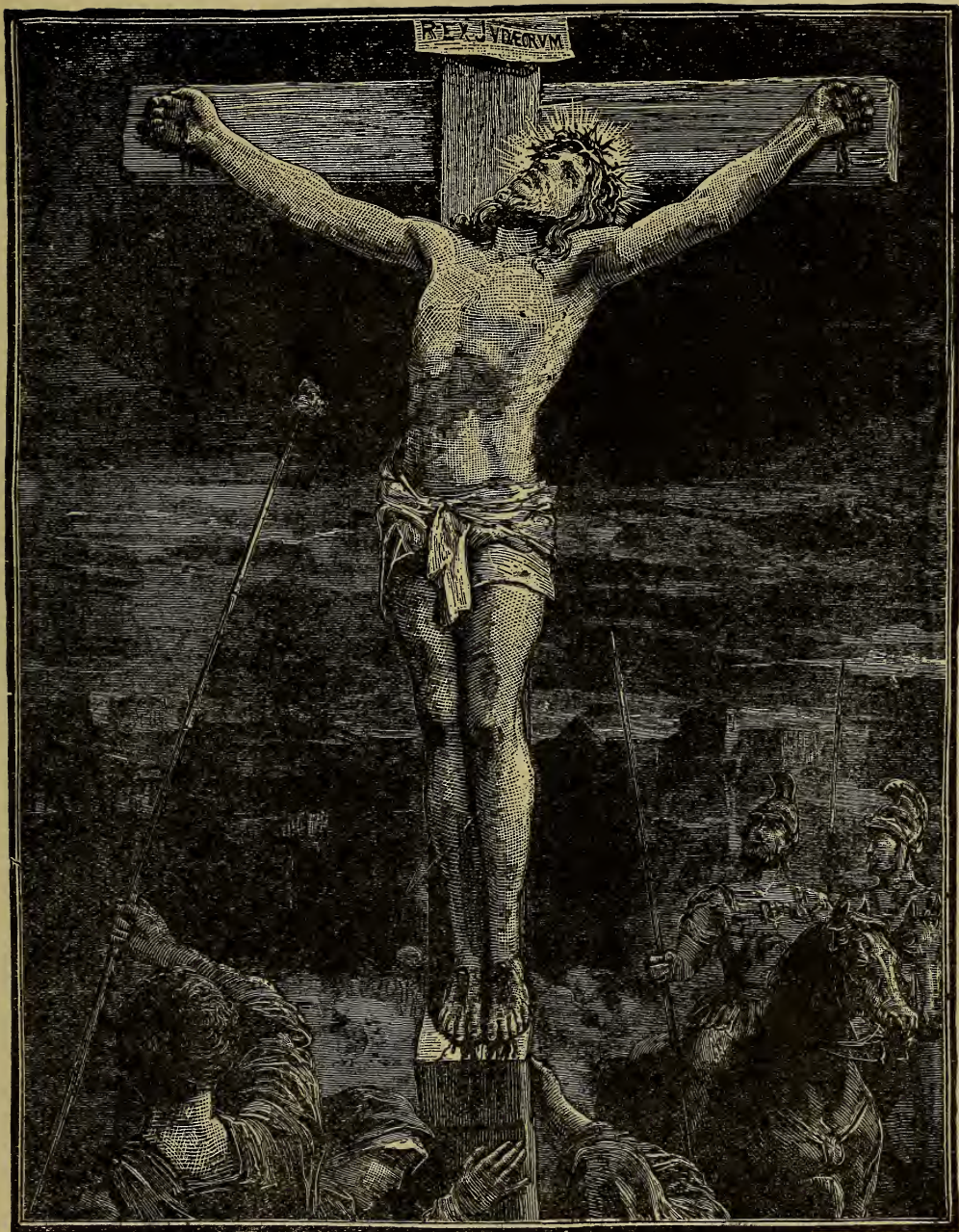
Now there stood near the cross of Je-sus his mother, and John—the one of the twelve most dear to him. And he bade John take care of his mother, and told her to look on John as her son. And John took her to his own home to take care of her and give her all that she had need of.

From the sixth to the ninth hour—that is, from twelve to three o'clock—the sky was dark in all the land. And Je-sus thought that God had turned his face from him. And he cried out with a loud voice O God! O God! why hast thou left me?

One of the men near thought he was in pain, and he took a sponge and dipped it in the gall, and put it up on a reed to his mouth, so that Je-sus might drink. Je-sus wet his lips with the drink that was to ease his pain, then spoke once more, bowed his head and died.

Then the veil which hung in the church, in front of the ark, was torn in two; the earth shook; the rocks were split; the graves gave up their dead, and those who, while they lived, had served the Lord, rose and came out of their graves and went in-to Je-ru-sa-lem and were seen there.

When those who had kept watch of Je-sus as he hung on the cross, saw these things that were done, they were in great fear, and said, There is no doubt that this man was the son of God.



THE CRU-CI-FIX-ION.

As night came on the Jews went to Pi-late and begged him to kill Je-sus and the two thieves so that they could be put



DEATH OF SAP-PHI-RA.

in their graves. For it would not do for them to hang on the cross on the day of rest. The men on guard broke the legs of the thieves to kill them, and thrust a spear into Je-sus' side to make sure that he was dead.

Now there was near Cal-va-ry a gar-den, in which was a tomb in which no one had been laid. It was cut in a rock, and was owned by a

rich man—Jo-seph of Ar-i-ma-the-a. He came to Pi-late and begged that he might lay Je-sus in this grave, and Pi-late told him to do so. And Jo-seph took

Jesus Leaves the Grave.

Je-sus down from the cross, and wrapped him in the fine lin-en he had brought, and laid him in the tomb, and put a great stone at the door, and left him there.

The chief priests went to Pi-late and said, It has come to our minds that Je-sus said that he would rise on the third day, so we pray thee to have men watch the tomb lest some of his friends come and steal him, and then go and say that he rose from the dead.

Pi-late said, Ye have your own watch-men. Go and make it as sure as you can.

So they went and put a seal of wax on the great tomb, and set men to watch by the tomb.

But that night God sent down an an-gel, and he came and rolled back the stone from the door, and sat on it. His face shone like fire, and his robes were white as snow. And the watch-men shook for fear of him, and had no more strength than dead men.

CHAPTER XIX.

JESUS LEAVES THE GRAVE.—APPEARS TO MARY.—
STEPHEN STONED.—PAUL'S LIFE, AND DEATH.

ON the first day of the week, as soon as it was light, three wo-men, friends of Je-sus, came to the tomb with the gums and spice they used to lay out their dead.

History of the New Testament.

And they said as they went, Who shall roll the stone a-way from the door of the tomb?

And lo, when they came near they found that the great stone had been rolled a-way. And when they went in the tomb, they saw an an-gel clothed in a long white robe, and they shook with fear.

He said to them, Have no fear. Ye seek Je-sus, who was put to death on the cross. He is not here, though this is the place where they laid him. Go tell his friends that he has ris-en from the dead, and bid them go to Gal-i-lee where they shall see him.

Two of the wo-men from the tomb, with fear and yet with joy, ran to tell the good news.

But Ma-ry Mag-da-le-ne stood out-side the tomb and wept. And as she stooped down and looked in the tomb, she saw two an-gels in white, the one at the head, the oth-er at the foot of the place where Je-sus had lain.

And they said to her, Why dost thou weep? She said, Be-cause they have taken my Lord a-way, and I know not where they have laid him. And when she had thus said, she drew back and saw that Je-sus stood near, yet knew not that it was he.

Je-sus said to her, Ma-ry! She turned and said to him, Mas-ter!

Je-sus said, Touch me not, for I have not yet gone up to my Fa-ther; but go tell the breth-ren what thou hast seen and heard.

Jesus Leaves the Grave.

And Ma-ry told them that she had seen the Lord, and all that he had said to her.

And Je-sus was seen two or three times on the earth af-ter his death, and he came and spoke to those who were to teach and preach as he had taught them. But Thom-as was not with the rest when the Lord came. And when they told him that they had seen the Lord, he said, I doubt it. But if I shall see in his hands the marks of the nails, and thrust my hand in the wound the spear made in his side, then shall I know that it is he.



HE IS RIS-EN.

In eight days these friends met in a room to talk and pray. Thom-as was with them and the door was shut. Then came Je-sus and stood in their

midst and said, Peace be un-to you. Then said he to Thom-as, Reach here and touch my hands, and put thy hand in my side, and doubt no more that I have ris-en from the dead.

When Thom-as heard his voice and knew that it was Je-sus, he said, My Lord and my God. Je-sus said to him, Thom-as, be-cause thou hast seen me, thou hast faith in me; blest are they that have not seen me, and yet put their trust in me.

At the end of five weeks he met with these friends at Je-ru-sa-lem. And when he had had a talk with them he led them out as far as Beth-a-ny. And he raised his hands and blest them, and as he stood thus he went up in a cloud out of their sight.

When the day of Pen-te-cost, or har-vest feast, had come, Pe-ter, and the rest of those whom Je-sus had taught, were all in one place.

And all at once there came the great rush of a strong wind that filled the room where they were. And tongues of fire came down on each one of them, and their hearts were filled with a strange pow-er, and they spoke all known tongues.

And there were men there from all parts of the East, and when they heard these men of Gal-i-lee speak in their own tongues of the works of God, they were in a maze. And some said, These men are full of new wine.



CHRIST AP-PEAR-ETH TO TWO DIS-CI-PLES ON THE WAY TO EM-MA-US.

History of the New Testament.

But Pe-ter stood up and said the men were not drunk, but that this strange gift of speech was one of the signs that God had told the Jews that he would send on the earth. And Pe-ter preached so well to the crowd that not a few left the ranks of sin and gave their hearts to Christ, and to good works.

From that time those who had been in the school in which Je-sus taught while on earth went out to teach and preach the good news. They gave alms to the poor, healed the sick, and did all the good that they could.

One of them, named Ste-phen, stood up to preach and to tell the Jews what God had done for them, and to try to make them give up their sins. He spoke in plain words, and said, The Jews of old put to death those who were sent to tell them that Je-sus was to come; and now you have slain the Just One him-self.

When the Jews heard this they were full of rage, and gnashed their teeth at him like wild beasts. But he raised his eyes to the sky, and saw a great light there. And he said, I see Je-sus on the right hand of God.

Then they cried out with a loud voice, and stopped their ears so that they could not hear his words; and they brought him out of the town, and stoned him.

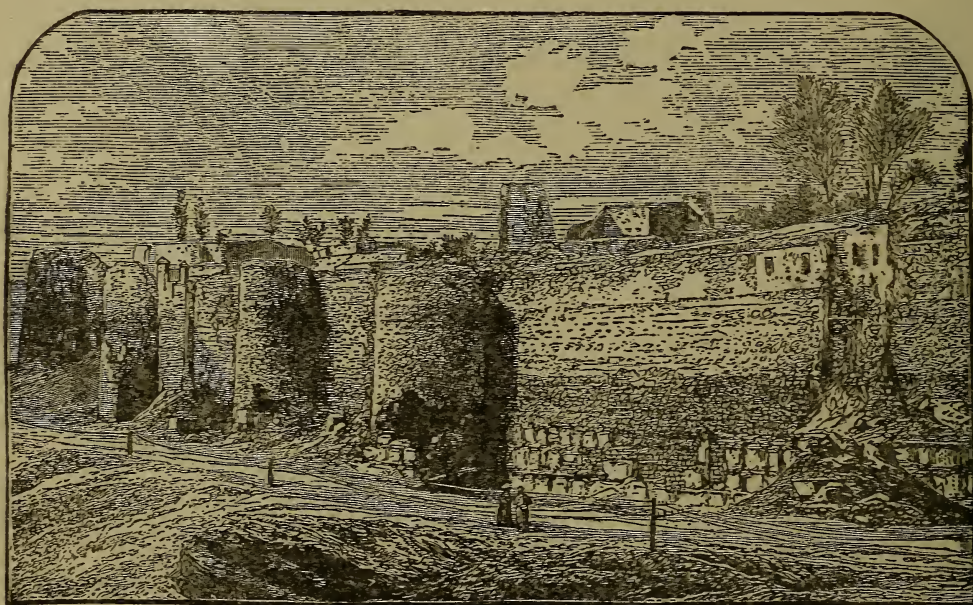


THE AS-CEN-SION TO HEAV-EN.

History of the New Testament.

And Ste-phen knelt down, and asked God to for-give them for this sin. And then he died.

The men who threw the stones at Ste-phen took off their cloaks, that they might have the free use of their arms, and laid them at the feet of a young man named Saul.



HOU-SES ON THE WALLS OF DA-MAS-CUS.

Now Saul had done much harm to the good cause, and was in a great rage with those who were friends of Je-sus and taught his truths. So he went to the high priest at Je-ru-sa-lem and asked to be sent to Da-mas-cus, that if he found friends of Je-sus there he might bind them with cords and bring them back



THE COM-ING OF THE HO-LY GHOST.

to Je-ru-sa-lem. And the high priest gave him notes to those who had charge of the church-es in Da-mas-cus, and he set out for that place. But when he came near the town there shone round him a great light, and he was in such fear that he fell to the ground. And a voice said to him, Saul, Saul, why dost thou hate me and hunt me down?

Saul said, Who art thou, Lord? The voice said, I am Je-sus, whom thou dost use so ill.

Then Saul shook with fear and said, Lord, what wilt thou have me to do? The Lord said, Rise, and go in-to the town, and it shall be shown thee what thou must do. And the men who were with him stood dazed and dumb, for they heard the voice, but could see no man.

When Saul rose from the earth he could not see, for the light had made him blind; and those who were with him led him by the hand in-to Da-mas-cus. And for three days he had no sight; and he could not eat nor drink.

But God sent An-a-ni-as, a good man, to touch his eyes, and his sight and his strength came back. And his heart was changed, and there was no man who could preach as Paul did, by which name he was now known.

For a while he went with Bar-na-bas. Then he took Si-las with him, and they made both friends and

foes. The Jews at Phil-ip-pi found fault with them, beat them and put them in jail, and bade the jail-er keep them safe. So he made their feet fast in the stocks—which were great blocks of wood with holes in them.

At mid-night Paul and Si-las prayed, and those in the jail heard them. Then all at once there came a great earth-quake which shook the jail, and the doors flew o-pen, and the chains fell from those who were bound. The jail-er woke from his sleep, and when he saw that not a door was shut, he feared he would be put to death if those in the jail had fled. So he drew his



THE CON-VER-SION OF ST. PAUL.

sword to kill him-self. But Paul cried to him with a loud voice, Do thy-self no harm, for we are all here.

Then the jail-er brought a light, and came to the cell where Paul and Si-las were, and he knelt there,

and cried out, Sirs, what must I do to be saved? And they said, Have faith in the Lord Je-sus Christ, and thou shalt be saved.

That same hour of the night the jail-er took Paul and Si-las and washed their wounds, and brought them food, and his heart was full of joy, for he and all in his house were made Chris-tians, and God would for-give their past sins.

The next morn the chief men at Phil-ip-pi sent word to the jail-er to let those men go, for the Jews found they had no right to beat Paul. And they feared the law, and begged him to leave the town.

Paul went to A-thens, the chief town of Greece, which was full of false gods, to whom al-tars had been built. But there was one al-tar on which were the words, TO THE UN-KNOWN GOD.

Those who built it felt that there was one God of whom they had not been taught, and this al-tar was for him.

Paul taught in A-thens, both in-doors and out-doors. And when the wise men heard that he told of Je-sus, and that we were all to rise from the dead, they brought him to Mars' Hill, where the chief court was held. And they said to him, Tell us now what the good news is. For thou dost speak strange words, and we would like to know what they mean.

Paul told them there was but one true God, and

Jesus Leaves the Grave.

they must serve him and give up their sins, and put their trust in Je-sus, and they would all be saved at the last day.

Then Paul went to Co-rinth, where he spent some time. At the end of some years he came back to Je-ru-salem. And the Lord's friends met him, and were glad to see his face once more. And he told them where he had been, and how God had helped him.

And Paul went up to the church. And

while he was there some Jews from Asia saw him and took hold of him, and cried out, Men of Is-ra-el, help us. This is the man who has taught that we were



ST. PAUL LEAV-ING TYRE.

not to do as Mo-ses told us, nor to come here to pay our vows. And he has brought with him Gentiles whom it is a crime to let come in-to our church.

Soon all the town was in an up-roar, and Paul was brought in-to the church, and the gates that led to the courts were all shut. As they were about to kill him, some one went and told the chief who had charge of a band of Ro-man troops, and dwelt near the great church to guard it. And he and some of his men ran down in the midst of the crowd, who, as soon as they saw them, ceased to beat Paul.

The chief took Paul from them, and had him bound with chains, and asked who he was and what he had done. Some cried this, and some that, and no one could tell just what they said.

And the chief led him off to his own house, to save Paul's life, and the mob brought up the rear, and cried out, A-way with him! Kill him! The next day the chief let Paul go, and sent him to Felix, who ruled in Ju-de-a. And here he was shut up in jail, and was there for two years or more. He told them who he was, and why he had gone to Je-ru-sa-lem, and said he had done no wrong that he knew of; though some might say it was wrong for him to preach that the dead should rise from their graves at the last day.

Fe-lix sent the Jews off, and bade the jail-er let



ST. PAUL PREACHING AT A-THENS

Paul walk in and out as he chose, and see all the friends who might call. He was there for two years,

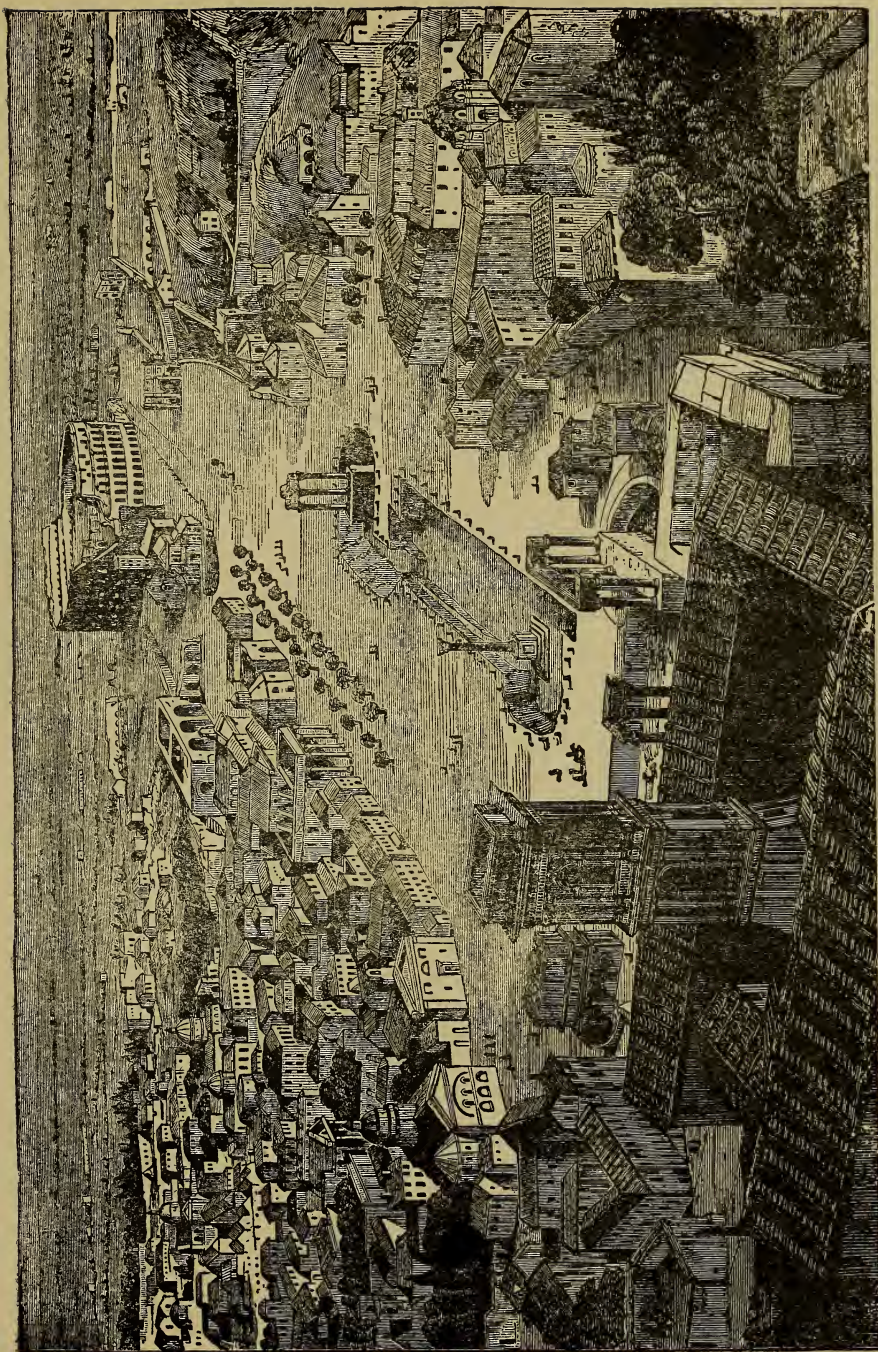
and at the end of that time Fes-tus took Fe-lix's place.

At last he wassentto Rome to be tried before the Ce-sar. While on the sea a fierce wind sprang up, and beat the ship so that the men could not steer. And they were in great fear lest they should drown. But Paul told them not to fear, for though the ship might be a wreck



ST. PAUL'S SHIP-WRECK.

there would be no loss of life. At the end of two weeks the ship struck the isle of Mal-ta, and the men swam to the shore on bits of boards.



ROME.

Paul staid here for three months, and then went to Rome, where he dwelt for two years or more, and taught men to trust in the Lord and to do right.

We are not told when or how he died.

CHAPTER XX.

WHAT JOHN SAW WHILE ON THE ISLE OF PATMOS.—THE GREAT WHITE THRONE.—THE LAND OF LIGHT.

JOHN wrote the last book in the New Testament. It is called Rev-e-la-tion; and that means that it tells what no one else but John knew.

John was sent to the lone isle of Pat-mos by one of the bad Em-pe-rors of Rome, who would not let him preach or teach the truths that Christ taught.

While he was at Pat-mos Je-sus came to him in a dream, and showed him all the things that he wrote of in this book.

John says: I heard a great voice like a trum-pet, and as I turned to see who it was that spoke to me, I saw Je-sus clothed in a robe that fell to his feet, and was held at the waist by a belt of gold. And when I saw him I fell at his feet like one dead. And he laid his right hand on me, and said, Fear not; I

What John Saw while on the Isle of Patmos.

am he who died on the cross, but who now lives to die no more.



PAT-MOS.

Je-sus told John to write down all that he saw, and to send it to the church-es for which it was meant.

History of the New Testament.

Then John saw a door open in the sky, and a voice said to him, Come up here, and I will show thee what will take place in the time to come. And he heard the an-gels sing songs of praise to Je-sus, whom they called the Lamb that was slain. And John was shown strange things that were to teach him what the friends of Christ would have to put up with till the end of the world. And he was shown, too, how the Lord would save them from their foes, so that at last no one could hurt or harm them.

Then John saw a great white throne in heav-en, and Je-sus sat on it. And the dead rose from their graves, and came and stood near the throne to be judged. All the things that they had done while on the earth were put down in the books out of which they were judged. And if their names were not in the Book of Life they were cast in-to the lake of fire.

When this great day was past, John saw new skies and a new earth, for the old earth and skies had been burnt up. And he saw the New Je-ru-sa-lem come down from the skies, and heard a voice say that God would come and live with men.

Round the New Je-ru-sa-lem, which was built of gold, was a high wall with twelve gates, three on each side. At each gate was an an-gel to guard it. In the walls were all kinds of rich and rare gems, and its twelve gates were made of pearls.

What John Saw while on the Isle of Patmos.

There was no need of the sun or the moon, for God was there and Je-sus, and they made it light. And those whom Je-sus had saved —Jews and Gen-tiles, rich and poor —were to come and live in it. And the gates should not be shut, for there will be no night there. And none but those whose names are in the Book of Life shall go in-to it.

And John saw a pure riv-er called the wa-ter of life. On each side of it grew the tree of life that bore twelve kinds of fruit, which were ripe each month. And those who dwell in that land of light, and eat the fruits of the tree of life, and drink of the wa-ter of life,



ST. JOHN'S VIS-ION.

History of the New Testament.

shall see the Lord's face and be with him and serve him.

He will wipe all tears from their eyes, and there shall be no more death, nor grief, nor pain.

Je-sus said to John, Blest are they who keep God's laws and do his will, that they may pass through the gates to his bright home on high.

THE
STORY OF JESUS
TOLD IN PICTURES.

THE ANNUNCIATION.

Be-fore Je-sus was born in-to this world, an an-gel came to Ma-ry and told her that she should have a son whose name should be Je-sus, for he should be the Sa-viour of the world. The name Je-sus means Sa-viour. In the pic-ture Ma-ry is kneel-ing be-fore her Bi-ble, when the an-gel comes with his won-der-ful words. His stem of lil-ies is more beau-ti-ful than a rod of gold, and his sim-ple robe fin-er than an-y silks or jew-els would be. He is a mes-sen-ger of God, and no won-der that Ma-ry kneels to hear what he will say. See the wreath of leaves on his head. What love our Sa-viour must have had for us to leave the bright place where an-gels dwell and come to earth to be a lit-tle help-less child, and then to wear a crown of thorns in-stead of such a wreath! Ma-ry looks as though she would be a ver-y kind and lov-ing moth-er, but she lived in a ver-y hum-ble home. There were a great man-y ver-y proud and ver-y grand wom-en who claimed to be de-scend-ed from Da-vid; but God did not choose them. He chose poor Ma-ry to be the moth-er of Je-sus, for she too was de-scend-ed from Da-vid. God does not choose men and wom-en for any earth-ly pow-er or wealth that they have, but be-cause they love and o-bey him. So, at least, was Ma-ry cho-sen.



THE AN-NUN-CI-A-TION.

THE BIRTH OF CHRIST.

This pic-ture is a small like-ness, or re-pro-duc-tion, of one of the great pic-tures of the world. And it is in-tend-ed to rep-re-sent the great-est e-vent in all hu-man his-to-ry. Christ is the King of all the earth. His home was, and still is, in heav-en. But when He came to this world to save us he came as a help-less lit-tle babe. One would have thought that the most splen-did pal-ace of the world would be too poor to shel-ter this Prince of Peace as he lay in his moth-er's arms. Yet it was but a sta-ble in a vil-lage.

It teach-es us the great les-son that hou-ses and mon-ey and wealth are noth-ing. Pal-a-ces can-not add to the sto-ry of the life of Je-sus which all his chil-dren re-mem-ber. He was all his life poor. He said that while the fox-es had holes, and the birds had nests, He had no place in which to lay his head.

And it shows how God's plans al-ways suc-ceed, no mat-ter how they are start-ed. The great faith that must save the world be-gan to be known on that night in the lit-tle town of Beth-le-hem when the ba-by Je-sus had no cra-dle but the man-ger out of which the cat-tle ate, and no bed sof-ter than straw. Thus the Christ-ian hope be-gan, which has spread al-most o-ver the world.

And re-mem-ber-ing his own in-fan-cy; for he was not like oth-er babes who can-not re-mem-ber any-thing a-bout ear-ly life; Je-sus al-ways loved lit-tle chil-dren. One of the things which we al-ways re-mem-ber He said was "Suf-fer lit-tle chil-dren to come un-to Me, for of such is the King-dom of Heav-en."



THE MAGIS ARRIVAL.

In Beth-le-hem Je-sus was born. What a bright hap-py lit-tle ba-by, and how ten-der-ly his moth-er holds him, while Jo-seph stand-ing back, can on-ly clasp his hands and look and won-der at such great things. Je-sus the babe, Ma-ry his moth-er, Jo-seph his fa-ther,—all these we know a-bout; but who are the oth-ers? They are wise men who lived far a-way from where Je-sus was born, and who used to watch the move-ments of the stars at night, and gave them much thought. One night they saw a ver-y bright and beau-ti-ful star that had nev-er shone on earth be-fore. It was the star of Beth-le-hem, and it was shin-ing on the man-ger where Je-sus was born. So these wise men took gifts and hur-ried to where Je-sus was, to give them to him and to wor-ship him. In the pic-ture they have just come, and their cam-els are wait-ing out-side the door. One of them is hold-ing a cas-ket of gifts in his hand, and one of them has just laid a lamp on the floor. It is not like our lamps. Those men burned in it some-thing that made a ver-y sweet smell, and they did this to make the place pleas-ant and beau-ti-ful in hon-or of Je-sus. See the lit-tle ba-by, he seems to know what they have come for, and holds out his hands to them.



THE MA-GI'S AR-RI-VAL.

FLIGHT INTO EGYPT.

This is Ma-ry and Jo-seph and the child Je-sus, and they are hid-ing from King Her-od. Her-od was a wick-ed man, and want-ed to kill Je-sus, be-cause he had heard such great things a-bout him, and was a-fraid that some day, when he be-came a man, Je-sus would make him-self king and rule in his place. Nei-ther Jo-seph nor Ma-ry would have known this, but God told them in a dream, and said that they should go to E-gypt and stay there un-til Her-od's death. In the pic-ture we see them on their way. Look how care-ful-ly the don-key steps. The ser-pent hur-ries a-way and will not harm them. All a-round the way seems wild and dan-ger-ous; but Jo-seph is look-ing out for the best path, and Ma-ry holds the ba-by ver-y close to her breast. See the axe on Jo-seph's shoul-der. He knows how to use it bet-ter than an-y oth-er tool, for he is a car-pen-ter. If an-y en-e-my or beast should at-tack them, he could fight with it, and if an-y work is to be done in the land to which they go, he can earn his dai-ly bread with it. But a bet-ter safe-guard than Jo-seph's axe and Ma-ry's care is the bright an-gel o-ver-head, watch-ing them so close-ly. Poor lit-tle child Je-sus! e-ven as a help-less babe the world could not leave him in peace.



FLIGHT IN-TO E-GYPT.

BOYHOOD OF CHRIST.

Here we see Je-sus at home a-gain in Naz-a-reth. Wick-ed old Her-od died years a-go, and Je-sus is now quite a boy, and what a very hap-py fam-i-ly they are. Ma-ry is at work, but she can-not keep her eyes off of her boy, who will some day be her Lord and Sa-viour. Jo-seph looks up from his work smil-ing to see the boy Je-sus help-ing him so cheer-ful-ly. See how man-ful-ly the lit-tle fel-low trudg-es on with his big arm full of tools. The old hen with her chicks is not at all a-fraid of him, for she knows well he would not stone her or tease her. The doves came out of their lit-tle house to watch Je-sus. Je-sus' fa-ther was a car-pen-ter, and he must have made that dove-house him-self. I think that Je-sus must have loved his pets very much, for when he was a man, he seemed to re-mem-ber just how they act-ed, and one time he said that we should be as "harm-less as doves." An-oth-er time he said that he would have cared for the Jews, "e-ven as a hen gath-er-eth her chick-ens un-der her wing;" but the Jews were not will-ing. Je-sus' fa-ther could not al-ways be mak-ing dove-hous-es though. He had to work hard for his liv-ing. Look at the great beam he is cut-ting. I am glad that Je-sus stopped to help him and make him hap-py at his work.



THE BOY-HOOD OF CHRIST.

THE SAVIOUR IN THE TEMPLE.

Who is this stand-ing in the midst of these old men? It is Je-sus, who is now twelve years old; and this is the Jew-ish tem-ple where he is. See the hang-ing lamps in-side, and the great pil-lars of the porch. These old men are scribes. It is their bus-i-ness to know all a-bout the Bible and to teach it to Jew-ish chil-dren. Je-sus seems to be ver-y ea-ger to learn of them, and he asks them man-y ques-tions, and an-swer theirs. He is old e-nough now to know that that tem-ple was his Fa-ther's house, and that Bi-ble his Fa-ther's book. His ques-tions and an-swers sur-prise these old men who gath-er a-bout him. Two of them stand-ing back are whis-per-ing a-bout him. Some of them look cross, and oth-ers ver-y kind. No doubt he is tell-ing them some-thing ver-y won-der-ful a-bout his Fa-ther in heav-en. He seems to have for-got-ten him-self, and his face and raised hand are ea-ger with what he is tell-ing them. But that oth-er hand on the desk looks a lit-tle tim-id and young. He must go back and live with his moth-er and fa-ther be-fore he goes out a-mong men to work. Ma-ry and Jo-seph did not live at Je-ru-sa-lem, where the tem-ple was, but they have gone there with Je-sus to one of the great Jew-ish fes-ti-vals. They leave Je-sus there with-out know-ing it. By and by they will miss him, and think that he is lost, and come back and find him, and take him home with them to Naz-a-reth.



THE SA-VIOUR IN THE TEM-PLE.

John, called John the Bap-tist, be-cause he bap-tized so man-y, came to tell men that Je-sus was com-ing. When John was young he went in-to the wil-der-ness to live a-lone. A wil-der-ness is a place where there is noth-ing but great trees and caves, where wild beasts hide and where rocks and thorns and fall-en trees make it al-most im-pos-sible to walk. There John prayed and stud-ied un-til it was near-ly time for Je-sus to come. Then he came in-to the cit-ies and towns of Ju-de-a and all a-long the Jor-dan preach-ing and bap-tiz-ing. In the pic-ture he is lean-ing a-against a stone, a shep-herd's crook in his hand. He has gath-ered a knot of coun-try peo-ple a-round him and some from the cit-ies. There are two scribes stand-ing to-geth-er, one of them hold-ing a roll, prob-a-bly the He-brew Bi-ble; and there is a sol-dier with his great spear, and a shep-herd with his sheep. There are mer-chants with their bags of gold at their waists, and wom-en who have come to draw wa-ter, and some who have brought their chil-dren to him. One lit-tle boy seems to be fright-ened at John's great shoul-ders and the rough cam-el's skin that he wears. John is not tell-ing them to get swords and spears and mon-ey to meet Je-sus with and make a king of him. He tells them to leave their sins, and to meet him with pure hearts, and crown him the King of the King-dom of Heav-en.



JOHN PREACH-ING IN THE WIL-DER-NESS.

THE TEMPTATION.

When all was ready for Je-sus to be-gin his work, and he was a-bout thir-ty years old, he went out in-to that same wil-der-ness where John had lived so long, that he too might be a-lone for a while and pray, and make ready for all that he was to do and to suf-fer. And while he was there, the dev-il came to him to see if he could not make the ho-ly Je-sus sin and stop the work that he was to do; for the dev-il hates God and men. The dev-il can-not work with truth, for if he told the truth no man would fol-low him; but he de-ceives men in-to think-ing that what is wrong is not ver-y wrong af-ter all, and that what is good is fool-ish. He e-ven tries to de-ceive Je-sus. See, he has put a crown on his head, and brace-lets on his arms, to make Je-sus think that he is a great king; but he can-not hide his ug-ly, cru-el face, nor the ser-pent at his feet. And al-though he us-es ver-y soft words, and of-fers Je-sus food, and hon-or and pow-er, if he will on-ly do things that are sin-ful, Je-sus an-swers him ver-y stern-ly, and sends him off con-quered. See how the dev-il has his hate-ful fist ready to strike Je-sus; but he can-not hurt him, so long as Je-sus re-fus-es to sin. It is well that Je-sus does not sat-is-fy his hung-er in a for-bid-den way, for when the dev-il leaves him, the an-gels come and min-is-ter to him. How much bet-ter to re-ceive bread from an an-gel than a crown from the dev-il.



THE TEMP-TA-TION.

DRIVING OUT THE MONEY LENDERS.

Is this the gen-tle Je-sus, stand-ing a-bove a crowd of an-gry men, with a whip in his hand? Where is he, and what is he do-ing? Who are these men, and what have they done? This is the great tem-ple, and these men have built stalls in its porch-es, where they sell doves and cat-tle for the al-tar, and change Ro-man and Per-sian mon-ey in-to Jew-ish mon-ey. For do-ing all this they charged a great price, cheat-ing and rob-bing the peo-ple who went to the tem-ple to wor-ship. Je-sus is ver-y an-gry with them; and tak-ing a cord, he makes a whip of it, and drives them out. One man a-gainst so man-y, and yet they say no word nor lift a hand a-gainst him. As-ton-ished, si-lent, fear-ful, they pick up their mon-ey-bags and hur-ry out. They have been do-ing wrong, and they know it; and that is the rea-son why they are so fright-ened. They can-not look in-to his eyes, and the soon-er they are out of his sight the bet-ter. See, one man is try-ing to pick up some mon-ey that he has dropped. An-oth-er is try-ing to an-swer Je-sus back, but Je-sus holds him with his eye, and he can-not speak. I would rath-er have done right than wrong, when I came to look in-to the eyes of Je-sus.



DRIV-ING OUT THE MON-EY LEND-ERS.

CHRIST AND NICODEMUS.

The man seat-ed at the table is Je-sus; the one stand-ing, list-en-ing to him is Nic-o-de-mus. Nic-o-de-mus was not a brave man; but he was not a bad man eith-er. He want-ed to know a-bout Je-sus, but did not dare to go to him right out and out. So one night, when the streets of Je-ru-sa-lem were dark and still; when on-ly the sound of the wind could be heard moan-ing a-round the cor-ners, lift-ing lit-tle clouds of dust, and rat-tling loose things, Nic-o-de-mus goes to Je-sus and asks him man-y ques-tions. Je-sus told Nic-o-de-mus that he could no more un-der-stand the things he was ask-ing a-bout than he could tell where the wind was blow-ing from; and he must not be so anx-ious to un-der-stand ev-er-y-thing be-fore he be-lieved it. We should be-lieve what Je-sus says, and o-bey him, and we will un-der-stand it af-ter-ward. That is what Je-sus is tell-ing Nic-o-de-mus; and let us hope that Nic-o-de-mus fol-lowed this good ad-vice and tried to im-i-tate Je-sus in do-ing good, rath-er than un-der-stand ev-er-y-thing that Je-sus talked a-bout. Nic-o-de-mus looks like a good man, and I think that he loves and hon-ors Je-sus, by the way he lis-tens to him.



CHRIST AND NIC-O-DE-MUS.

THE WOMAN OF SAMARIA.

What a strange buck-et and what a strange well! The buck-et is made out of clay; it is re-al-ly a jar. The wom-an will let it down in-to the well and draw it up full of wa-ter, and car-ry it home on her head. There are not man-y wells in that coun-try, and ev-er-y one in a vil-lage drew wa-ter from the same one; and so these wells were made ver-y large, with walls and roofs of great stones. This was a ver-y old one. Ja-cob dug it, and peo-ple thought it al-most sa-cred. When the wom-an came to this well, she saw a Jew there; but did not ex-pect him to speak to her, for she lived in Sa-ma-ri-a; and the Jews hat-ed ev-er-y one that lived there. But this was Je-sus, and he had no such fool-ish ha-treds. So he spoke to her, and asked her for a drink. The wom-an be-gins to an-swer him sau-ci-ly. But Je-sus stops her, and tells her all a-bout her-self, and what she ought to do. She does not quite un-der-stand him, but sees that he is no or-di-na-ry man, and calls him a proph-et. Then Je-sus tells her who he is, and how he has come to save men, and how she too must be saved from her sins. When she goes back to her home, let us hope that she will be a bet-ter wom-an. Je-sus him-self has trav-eled a long way on foot, a-lone; and he is ver-y wea-ry. How he toiled to save men from their own fool-ish sins.



THE WOM-AN OF SA-MA-RI-A.

THE SERMON ON THE MOUNT.

This is Je-sus preach-ing, and how glad the peo-ple seem to be to hear him. There does not seem to be man-y rich or great men there. They are most-ly poor, sim-ple peo-ple; for it was such that es-pe-cial-ly loved to hear Je-sus. Je-sus is on a moun-tain a-bove the Sea of Gal-i-lee. It is not like the great tem-ple with its gild-ed walls and mar-ble porch-es; but those who went to the tem-ple nev-er heard such words as these that Je-sus is say-ing. He stands with his hands stretched out o-ver the peo-ple, as though he were bless-ing them—and, in-deed, he is bless-ing ev-er-y good thing in their hearts. Je-sus taught that God does not care for any one man more than for an-oth-er, and he only bless-es the good that is in men's hearts: "Bless-ed are the pure in heart, for they shall see God." Je-sus told the peo-ple that he who was wise and o-beyed his words would be like a wise man who built his house on the rock, and when the winds blew and the rains fell, the house stood firm. But he who did not lis-ten to his words would be like a fool-ish man who built his house on the sands, and the winds blew, and the rains fell, and the house was dashed to pieces. Let us be wise and o-bey the word of Je-sus.



THE SER-MON ON THE MOUNT.

RAISING THE SON OF THE WIDOW OF NAIN.

Who is this wom-an, kneel-ing with her hands stretched out to-ward the young man whom Je-sus is rais-ing by the hand from a bed, and why are all the peo-ple look-ing on in such as-ton-ish-ment. One man is call-ing peo-ple in from the out-side to come and see, and he is point-ing at Je-sus, as though Je-sus had done some won-der-ful thing. The young man stand-ing be-side Je-sus is look-ing at the one in the bed, as though he had nev-er seen such a thing be-fore. And, in-deed, he nev-er has. The young man in the bed was dead. He was the on-ly son of a poor wid-ow, whose whole life was de-pend-ing on him. Je-sus saw her weep-ing as they were car-ry-ing her son a-way to bur-y him, and he said to her: "weep not;" then he touched the young man, and the young man a-rose in his bed, as though he had on-ly been a-sleep. And Je-sus took him by the hand and gave him to his moth-er, and oh how glad she is to see her boy a-live a-gain. What won-der-ful pow-er and what won-der-ful love Je-sus must have had to have done such things. We need nev-er fear death, if we trust in him.



RAIS-ING THE SON OF THE WIDOW OF NA-IN.

THE SINFUL WOMAN FORGIVEN.

Here is a strange picture, what can it be? A woman kneeling before Jesus, and pouring something out of a little jar on his feet, and wiping them with her hair. That seems to be a strange thing to do—so thought Simon, at whose table Jesus is sitting. Simon knew that the woman was a very wicked woman, and he said to himself: “now, if Jesus knows every-thing, he must know that this woman is wicked, and he would not let her do this to him.” But Jesus knew what Simon was thinking about, and knew what was in the woman’s heart. He knew that Simon thought that because the woman was wicked she ought to be let alone, and he knew that the woman wanted to have her sins forgiven. So he told the woman, that because she had believed in him, her sins should be forgiven; but she must sin no more. Then Jesus taught Simon that God had sent him into the world for no other purpose than to save sinners, and to forgive the sins of those who repented of their sins and believed in him. The woman is so grateful to Jesus, that she is pouring a very costly perfume on his feet.



THE SIN-FUL WOM-AN FOR-GIV-EN.

THE TEMPEST ON THE SEA.

It looks as though that boat were bound to go o-ver and be dashed to piec-es; so man-y peo-ple in it, the sail blown loose, the oars brok-en, the rud-der gone, and the wa-ter so high! The shore is far off, and they will sure-ly be drowned. These men are the dis-ci-ples of Je-sus, and they were cross-ing the Sea of Gal-i-lee, when one of those sud-den storms that come on in-land seas over-took them, and threat-ened to de-stroy the boat and their lives. Mean-while, in the rear of the boat Je-sus lay a-sleep. Then his dis-ci-ples came to him and woke him up, call-ing out to him: "Mas-ter, car-est thou not that we per-ish?" Then Je-sus a-rose, and said: "Why are ye so fear-ful, Oh ye of lit-tle faith." Then he stood, as he is stand-ing there in the pic-ture, and held out his hands grand-ly o-ver the wa-ter, and said: "Peace, be still." And the waves fell, and the winds were still, and there was a great calm. The dis-ci-ples were fright-ened, and said: "What man-ner of man is this, that e-ven the winds and waves o-bey his voice?" But Je-sus was not a man, he was God. He made the world, the sea, the air, and at his com-mand they go and come.



THE TEMP-EST ON THE SEA.

RAISING THE DAUGHTER OF JAIRUS.

Here is Je-sus at an-oth-er death-bed. A-gain the people have gath-ered to mourn. The girl on the bed was dy-ing, and her fa-ther, who had heard of Je-sus, went to him, and begged him to come and heal her. But while he was talk-ing with Je-sus, an-oth-er mes-sen-ger came and said: "Why troub-le ye the Mas-ter, fa-ther? Your daugh-ter is dead." Je-sus said: "Fear not, and be-lieve." And he went with the fa-ther to his home. When they reached it, he found the house full of peo-ple weep-ing and cry-ing, and mak-ing a great noise and show of grief. "Why weep ye?" said Je-sus, "she is not dead, but sleep-eth." Then the peo-ple all laughed at him. Je-sus made them all leave the house, and then he went to the bed of the girl, and tak-ing her by the hand he said to her: "Dam-sel, arise!" And she arose, and Je-sus com-mand-ed that they should give her to eat. All the peo-ple were as-ton-ished; but Je-sus did not stop with them. He left the girl with her hap-py and be-liev-ing pa-rents, and went to make oth-ers be-lieve that he was the Son of God, so that, be-liev-ing, they might be saved.



RAIS-ING THE DAUGH-TER OF JA-I-RUS.

THE MIRACLE OF THE LOAVES AND FISHES

So man-y peo-ple crowd-ing a-round Je-sus, and more a-way back as far as you can see, and all wait-ing for the bread and fish that he is giv-ing them to eat. You see the dis-ci-ples are car-ry-ing the loaves a-round and hand-ing them to the peo-ple. The peo-ple had fol-lowed Je-sus way out in-to the des-ert, and had tak-en noth-ing with them to eat. And they be-gan to be hun-gry. So the dis-ci-ples came to Je-sus and asked him to send them a-way. But Je-sus said: "Give ye them to eat." The dis-ci-ples were as-ton-ished at this, and asked him how they could do it. Je-sus asked them how much they had. The dis-ci-ples found a boy who had five loaves and a few small fish. Je-sus took them and prayed. Then he broke them in piec-es, and the more he broke the more the loaves grew, so that there was e-nough to feed five thou-sand peo-ple. E-ven then, af-ter all had eat-en all they want-ed, Je-sus or-dered them to col-lect what was left, and they found twelve bas-kets full. So that af-ter five thou-sand per-sons had eat-en, they had more left than they start-ed out with. It was the pow-er of God, and teach-es us to be-lieve in him.



THE MIR-A-CLE OF THE LOAVES AND FISH-ES.

SUFFER LITTLE CHILDREN TO COME UNTO ME.

One day while Je-sus was preach-ing and teach-ing in the street, the peo-ple be-gan to bring lit-tle chil-dren un-to him, so that he might touch them and bless them, and say some-thing to them that would make them hap-py and good. But Je-sus' dis-ci-ples, when they saw it, thought that the peo-ple ought not to trou-ble Je-sus that way, and they be-gan to tell the peo-ple to keep their chil-dren a-way, and stopped the wom-en as they came to Je-sus with their lit-tle ones. Then Je-sus said: "Suf-fer lit-tle chil-dren to come un-to me, and for-bid them not, for of such is the King-dom of Heav-en." No won-der that the chil-dren all loved Je-sus as they did. In the pic-ture he has a lit-tle boy in his arms, while a lit-tle girl is bring-ing him some flow-ers. An-oth-er lit-tle fel-low that can hard-ly creep is try-ing to climb the step to come to Je-sus; and an-oth-er one is sit-ting close to him, held by his old-er sis-ter. Yes, and there are moth-ers com-ing with lit-tle ba-bies that are too small to walk or creep at all. Je-sus loved them all, and I think that he is very hap-py to see them all com-ing to him.



LAZARUS AND DIVES.

Then Je-sus told an-oth-er sto-ry. Once there was a rich man, who had man-y serv-ants and lived in a great house. And a poor man, named Laz-a-rus, sat at his door and begged for the crumbs that fell from the rich man's table. And the dogs licked the sores on his bod-y, and were his on-ly com-pa-ny. The rich man de-spised him, and would give him noth-ing to eat or drink. By and by both the rich man and Laz-a-rus died. Laz-a-rus went to heav-en, but the rich man went to tor-ment. And be-ing in tor-ment, the rich man, whose name was Dives, looked up and saw Laz-a-rus in heaven, in A-bra-ham's bo-som. And Dives begged Laz-a-rus to give him a drop of wa-ter to cool his tongue with. But the an-gel said: "Not so, for in thy life thou hadst thy good things, and Laz-a-rus evil. Now Laz-a-rus shall re-joice, and thou must suf-fer. Be-sides, there is a great gulf be-tween you two, and Laz-a-rus could not pass it if he would." How much bet-ter it would have been for Dives if he had not been so self-ish, as he is there in the pic-ture, sit-ting at his ta-ble, while his serv-ants wait upon him, and Laz-a-rus starves out-side.



LAZ-A-RUS AND DIVES.

PARABLE OF THE PRODIGAL SON.

Here is a sto-ry, and no com-mon sto-ry eith-er. It is a sto-ry Je-sus told to teach how glad God was to re-ceive as his chil-dren those who sinned a-gainst him, if on-ly they would be sor-ry for their sins and come back to him. Once there was a man who had two sons. The young-er son took his share of his fath-er's goods and went off in-to a far coun-try, and he wast-ed it all in eat-ing and drink-ing. By and by there came a time when ev-er-y-thing in that coun-try dried up. There was no rain, and noth-ing grew, and the peo-ple had noth-ing to eat. The young-er son be-gan to starve. Then he thought of his fa-ther, and how his fa-ther's serv-ants fared bet-ter than he did, and how wrong it had been for him to leave his fa-ther in the first place. Then he rose, and went to his fa-ther, and asked his fa-ther to for-give him for all that he had done. But his fa-ther saw him com-ing, and ran to meet him, and fell on his neck and kissed him, and made a great feast for him. Now this made the old-er broth-er an-gry, to think that his fa-ther would do so much for him when he had done so wrong. But his fa-ther said that he, too, ought to re-joice, be-cause now his broth-er was safe.



PAR-A-BLE OF THE PROD-I-GAL SON

CHRIST AT MARY AND MARTHA'S.

It is not oft-en that such a vis-it-or as Je-sus comes to an-y one's house, and Ma-ry and Mar-tha are ver-y anx-ious to en-ter-tain him well. Mar-tha is set-ting the ta-ble with the best things, and fine, ripe fruit, and Ma-ry is sit-ting at his feet, lis-ten-ing to all that he has to teach her a-bout heav-en, and how to live right. Mar-tha be-gan to scold Ma-ry, be-cause she did not come and help her with her work. But Je-sus ex-cused Ma-ry, and said that it was bet-ter to learn the way of life from him, than to serve fine food for him. It is bet-ter to try to learn from Je-sus and have him do good to us, than to do things that seem as though they were for him, and neg-lect to learn how to live right, and to un-der-stand and o-bey his com-mand-ments. What a beau-ti-ful home Ma-ry and Mar-tha have, with its wide win-dows, and beau-ti-ful view ov-er-look-ing the hills and sea of Gal-i-lee, a-round Beth-a-ny. No won-der Je-sus loved to go there and rest. There he was loved, and there he could feel that he was hon-ored and his pres-ence wel-comed.



CHRIST AT MA-RY AND MAR-THA'S.

I AM THE VINE.

In this beau-ti-ful les-son from the vine, Christ teach-es us how near he is to us. He is the vine, we are the branch-es. As the branch can-not bear fruit of it-self, ex-cept it a-bide in the vine, no more can we ex-cept we a-bide in Christ. If we a-bide not in Christ, we are cast forth as a branch, as use-less. God wants us all to bear fruit, and if we will a-bide in Christ, as the branch a-bides in the vine, then we will bring forth a-bun-dant fruit. If we a-bide in Christ and his words a-bide in us, we can ask him to help us in all our work and he will. If we a-bide in Christ as the branch a-bides in the vine, God will send us joy and glad-ness. He will sup-ply us with the life of heav-en. We will flour-ish, and our lives will be a bless-ing to all who know us. Peo-ple will love us, be-cause they will see the mind and dis-po-si-tion of Christ in us. They will see that we are not self-ish, but that we are gen-erous, and like the great green branch that a-bides in the vine, that we are try-ing to bring forth fruit.



THE LAST SUP-PER.

JUDAS BETRAYS HIS LORD.

And now, as Je-sus had said, he was to be be-trayed by one of his own dis-ci-ples. To be-tray a per-son is to be false to him when he has trust-ed you, and thinks that you are his friend. Now Ju-das pre-tend-ed to be a friend to Je-sus; but he knew that he could make some mon-ey if he helped the Jews to ar-rest Je-sus. So he a-greed to take them to where they could sur-prise Je-sus, if they would pay him thir-ty piec-es of sil-ver. This they a-greed to do, and Ju-das led them to where Je-sus was, and walk-ing up to Je-sus, he kissed him, so that they might know which one was Je-sus. Then Je-sus said: "Be-tray-est thou the son of man with a kiss?" In the pic-ture we see Ju-das aft-er all has been done, and the priests are read-y to pay him the mon-ey. But Ju-das feels so hor-ri-fied at what he has done, that he re-fus-es the mon-ey, and run-nig out in-to the coun-try, he hangs him-self to a tree. Does he not look as though he had done some ter-ri-ble thing?



JU-DA3 BE-TRAYS HIS LORD.

GETHSEMANE.

Je-sus knew that he was soon to die, and the thought of the suf-fer-ings he must en-dure, and of the ha-tred of the world, in spite of all the good that he had done, near-ly broke his heart with grief. In this great troub-le he took two of his dis-ci-ples with him, and went in-to the gar-den of Geth-sem-a-ne to pray to God for help and strength. Leav-ing the dis-ci-ples for a while, he said to them: "Sit ye here, while I go yon-der and pray." But when he re-turned, in-stead of find-ing them watch-ing, they were a-sleep. Je-sus a-woke them, and went a-gain to pray. But a-gain he found them sleep-ing. Three times this hap-pened. Then Je-sus saw that they could not stay a-wake, and he said: "The spir-it in-deed is will-ing, but the flesh is weak." So mer-ci-ful was Je-sus in his great suf-fer-ing to our weak-ness—to think that while he was to die for us we could not watch with him. And yet he for-gives and loves.



GETH-SEM-A-NE.

PETER DENIES CHRIST.

Je-sus has been taken by those who hate him, and he is be-ing tried by the high priest in the pal-ace. You can just see Je-sus and the priest through the win-dows a-bove. The man seat-ed be-low and in front, holding up his hand, is Pe-ter. He and the sol-diers, and oth-ers, are in a court-yard, that is an o-pen place in the hol-low square of the pal-ace. It is ver-y ear-ly in the morn-ing, and cold, and they are warm-ing them-selves a-bout the fire. The wom-an stand-ing a lit-tle back, and point-ing at Pe-ter, is tell-ing the sol-diers that Pe-ter is one of those men who were with Je-sus. Now that Je-sus is be-ing tried like a com-mon thief, and is ver-y like-ly to be put to death, Pe-ter is a-shamed to ad-mit that he had ev-er fol-lowed him. So he said to those that asked him if he had not been with Je-sus: "I tell you, I know him not." Was not that cow-ard-ly for Pe-ter to tell such a shame-ful lie? Je-sus had told him that he would do just that thing, three times, be-fore the cock crew. And when Pe-ter had done it three times, the cock crew. Then Pe-ter re-mem-bered what had been said to him by Je-sus. And he went out and wept bit-ter-ly.



PE-TER DE-NIES CHRIST.

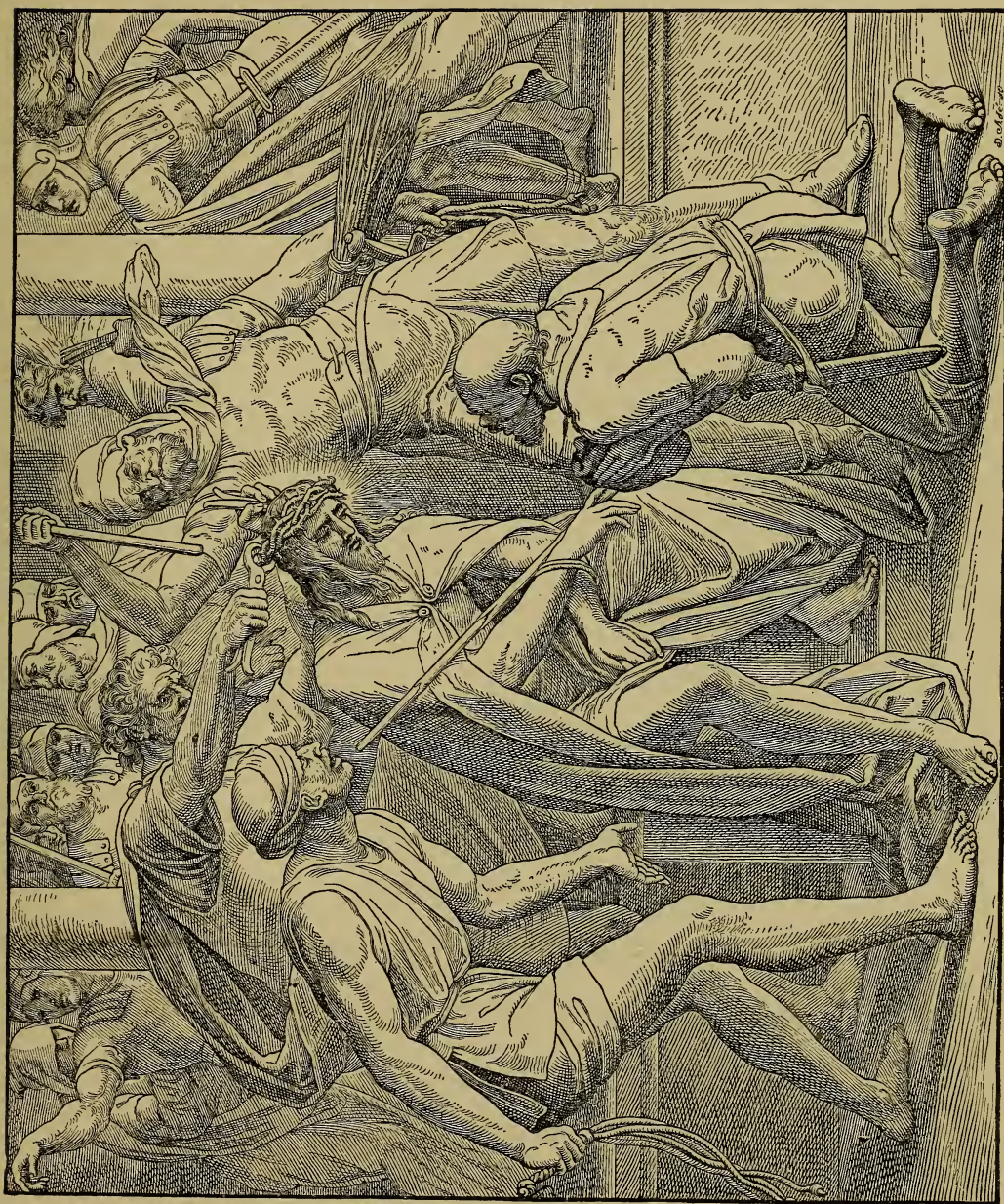
“BEHOLD THE MAN.”

Here is Je-sus, stand-ing with his hands bound and the crown of thorns on his head. Pi-late is pre-sent-ing him to the peo-ple, to see if they will not change their minds at the sight of his bonds and of the stripes that he has suffered. But no, they still de-mand that he shall be killed, and shout all to-gether with a great cry: “A-way with him! Cru-ci-fy him! Cru-ci-fy him!” See the phar-i-sees, how they point at him and clench their fists. One man a-mong the crowd be-low is hold-ing the cross. The sol-diers look as if they cared noth-ing a-bout it, and were on-ly there to o-bey or-ders. Back in the pal-ace a lit-tle ways you can just see Pi-late’s wife, stand-ing and look-ing ver-y much fright-ened. She has had a dream a-bout Je-sus, and said to her hus-band: “Have noth-ing to do with that just man.” Pi-late him-self sees that Je-sus is a good man, yet he dares not pro-tect him from the ha-tred of the Jews, al-though he tries to get a-way from hav-ing an-y-thing to do with Je-sus’ death. So he is leav-ing it all to the crowd to do. That is just the thing that a judge should not do. Pi-late al-lowed Je-sus to be cru-ci-fied, and gave him o-ver to the ha-tred of the cru-el Jews.



CHRIST CROWNED WITH THORNS.

See these rough men mak-ing sport of Je-sus. They are mak-ing a mock king of him, be-cause he said: "I am the king of the Jews." So they have made a crown of thorns, and are put-ting it on his head. And put-ting an old stick, for a scep-tre, in-to his bound hands, and are bow-ing down to him, and say-ing cru-el and in-sult-ing things to him. The dis-ci-ples of Je-sus look hor-ri-fied, and the Jews stand-ing back, and look-ing in through the win-dow, are dis-pleased too. For, al-though they hate Je-sus, they know that the sol-diers are mak-ing fun of them, by call-ing Je-sus their king. Je-sus a-lone sits pa-tient-ly, with-out a word or a look of com-plaint. He is prov-ing him-self, by such con-duct, the great king of all kings; the king of love, and truth, and right-eous-ness. He is show-ing that he is worth-y to be the Sav-iour of the world, and in the day when he will come in glo-ry, these men, and all oth-ers, will know who it is that they treat so shame-ful-ly. They are ver-y bold now, but in the day of his glo-ry they will not be so brave. Their brav-er-y now is mean-ness and cow-ard-ice—to in-sult a man whose hands are bound, and who is a-bout to die—how mean!



CHRIST CROWN-ED WITH THORNS.

ON THE ROAD TO CALVARY.

It is judged that Je-sus shall be cru-ci-fied. To be cru-ci-fied is to be nailed to a cross and left to die. Pi-late gave him o-ver to the Jews and sol-diers. So they tie a rope a-round his waist, and put the heav-y cross on his back, and beat-ing him with clubs and knot-ted ropes, they lead him to Cal-va-ry. Cal-va-ry means: "the place of skulls." And it was called that name, for there was where the peo-ple killed those whom the law judged to be wor-thy of death. To Cal-va-ry then they led Je-sus,—through the streets of Je-ru-sa-lem, where ev-er-y-one can look at him, laugh at him, and strike him. But not all hate him. One good man is walk-ing be-hind him, help-ing him to car-ry his cross. Some wom-an is kneel-ing be-fore him, prais-ing him. Je-sus does not seem to no-tice the blows that the man in front is giv-ing him, nor the shouts and a-buse of the crowds. He has his face turned to-ward those that love him, in or-der that he might give them his last looks, and the com-fort of his ten-der glance. The Jews seem to think they have tri-umphed now; but God's time will come by and by.



ON THE ROAD TO CAL-VARY.

THE CRUCIFIXION.

And now Je-sus is cru-ci-fied. They have led him to the top of the hill. They have raised the cross and lift-ed him on-to it. They have driv-en the cru-el nails through the hands and feet, and left him there be-neath the blaz-ing sun to die. The heav-ens grew dark, and the great veil of the tem-ple was rent. In the pic-ture you see the tem-ple in the dis-tance, with the dark cloud over it. Well might it grow dark, and the veil of the tem-ple be rent, for this was the great-est crime that men had ev-er done, and it was done in the name of the re-lig-ion of that tem-ple, and by its priests. The sol-dier stand-ing by the cross is mak-ing sport of the pain and sor-row of Je-sus. The wom-en who be-lieved on him are weep-ing at his feet. Is it not a sad, sad sight? I think that the wom-an who is al-most faint-ing, whom the two are hold-ing up, must be Je-sus' mother. Oh, to think that this cru-ci-fied man, whom ev-er-y-one seemed to hate, was the child of whom the an-gel had told her that he should be the joy of the world, the sa-viour of man-kind. The crown of thorns is still on his head, and above him is writ-ten: "Je-sus of Naz-a-reth, the King of the Jews."



THE CRU-CI-FIX-ION.

CARRYING TO THE TOMB.

Six hours was Je-sus suf-fer-ing on the cross, when death came to end his pain. Then a sol-dier of the guard took a spear and thrust its point deep in-to Je-sus' side, to see wheth-er or not he was tru-ly dead. And when they found that he was dead, they took him down from the cross, and gave his bod-y to his friends to care for. Now, a-mong those who be-lieved on Je-sus, and were true to him, was Jo-seph, of Ar-i-ma-the-a, who was rich. This man owned a new tomb, in which no body had ever been laid. In that land they dig caves in the rock-y sides of steep hills, and plac-ing dead bod-ies in there, they roll great stones up to the o-pen-ing, and thus close the grave. It was in such a place that Je-sus, our Lord, was bu-ried. In the pic-ture, they are just car-ry-ing him in-to the cave. This grave has a reg-u-lar-ly built door-way. Man-y of them did not; but Jo-seph was a rich man, and his bu-ry-ing place was bet-ter than most. Let us re-joice that there re-mained on earth some who were still true to Je-sus, and cared for his bod-y ten-der-ly. And let us thank God al-ways for ev-er-y true friend to our Je-sus.



THE EN-TOMB-MENT.

THE ENTOMBMENT.

And now we see them, in this pic-ture, in-side the tomb, ten-der-ly lay-ing the bod-y a-way. Is not the tomb larg-er than you ex-pect-ed to see? These were not like our graves at all. They were bu-ry-ing places for the whole fam-i-ly, and some-times men would be bu-ried in the same grave with their fa-thers and grand-fa-thers. And they thought this a great hon-or. But the tomb in which Je-sus was bu-ried was new, and they laid him a-way a-lone, wrapped in fine lin-en, and sur-round-ed with spi-ces and myrrh. Aft-er they have done this they will go out and roll a huge stone up to the grave, so as to en-tire-ly cov-er the o-pen-ing. Then the gov-ern-or's of-fic-ers will place a great seal on the door, so that who-so-ev-er should o-pen the tomb would be pun-ished with death. And they will place a guard of sol-diers a-bout it, so that the friends of Je-sus may not come and take the bod-y a-way. All this was done, be-cause the Jews were a-fraid that Je-sus would rise a-gain from the grave, and they want-ed to pre-vent the bar-est pos-si-bil-i-ty of such a thing. They could not see how the stone could be rolled a-way, the seal brok-en, the guard passed by, and Je-sus walk a-gain in the light of day, for they did not know the pow-er of God, nor un-der-stand that Je-sus was the Son of God.



THE EN-TOMB-MENT.

CHRIST APPEARS TO MARY.

Is not this Je-sus a-gain? Yes, it is Je-sus, and he has ris-en from the grave. Three days he lay in the tomb, while his dis-ci-ples were scat-tered and hope-less, and the wom-en that fol-lowed him wept. Then an-gels came from heav-en, sent by God, and walked past the guard of sol-diers, who dared not stop them, nor could have done it had they dared, and rolled the great stone a-way. And Je-sus breathed a-gain. They laid the grave-clothes from him, in or-der, in the tomb, and Je-sus walked out a-live as be-fore, on-ly that the nail-prints were in his hands and feet, and the spear-wound in his side. The an-gels staid with-in the grave, and sat where the bod-y of Je-sus had been. Now, Ma-ry was one of those wom-en who went dai-ly to the grave to weep. And ear-ly on this third day she was there; but found the grave emp-tied, and the an-gels with-in. One of the an-gels said to her: "Wom-an, why weep-est thou? He is not here, but ris-en." Then she turned a-round, a-mazed, and Je-sus him-self stood at her side. Oh, what hap-pi-ness this was for Ma-ry! She fell at his feet and wept for joy, and would have kissed his feet, but Je-sus said to her: "Touch me not." So sim-ply and yet so grand-ly did Je-sus rise from the dead.



CHRIST AP-PEARS TO MA-RY.

THE WALK TO EMMAUS.

Aft-er the death of Je-sus, his dis-ci-ples were ver-y, ver-y sad, and knew not what to do. They had giv-en up all for him, and now he was cru-ci-fied and slain. They could not yet be-lieve the won-der-ful sto-ry of his be-ing a-live a-gain, and knew not what to make of it all. One day two of them were walk-ing to Em-ma-us, and when they were quite near the vil-lage, a strang-er ov-er-took them, and asked them what they were talk-ing a-bout so sad-ly. They told the man of the things that had hap-pened to Je-sus, and how their hopes had failed, and of the sto-ry that he had come to life a-gain, which they could scarce-ly be-lieve. The strang-er lis-tened to it all, and then be-gan to talk, tell-ing them all a-bout the Bi-ble, and its proph-e-cies; how all these things had been fore-told of Je-sus, and how they should rath-er re-joice than be sad o-ver them, for they proved that Je-sus was the Christ, the Son of God. While the strang-er talked, the two dis-ci-ples felt their hearts grow light a-gain, and their hopes re-turn. Glad-ly they asked the man to stop with them o-ver the night at Em-ma-us. He con-sent-ed to do so, and they were seat-ed in a lit-tle room eat-ing their sup-per, when the strang-er took bread, and, when he had giv-en thanks, broke it and gave to them. Then their eyes were o-pened to know him. It was Je-sus. In the pic-ture we see them on the way talk-ing to-geth-er.



ON THE ROAD TO EM-MA-US.

THE ASCENSION.

Aft-er this Je-sus saw his dis-ci-ples man-y times, aft-er that he had ris-en from the dead, and be-fore he left the earth, and he ex-plained to them how they were to car-ry on God's work of bring-ing all men to be-lieve on him. One day they were gath-ered to-geth-er out in a lone-ly place, and Je-sus was talk-ing to them. Sud-den-ly he was lift-ed in-to the air, and a cloud took him up out of their sight. And while they were gaz-ing at the sky in won-der and fear, two an-gels, clothed in white, came and stood be-side them, and told them that Je-sus was to come to earth a-gain, just as they now saw him leav-ing it. Then the dis-ci-ples a-rose and went to Je-ru-sa-lem. This was the end of the life of Je-sus on earth. He had fin-ished the work that God had giv-en him to do. He had suf-fered and died for us. He had laid a-side his glo-ry, to grow from a babe in a hum-ble home to a man, and to go a-bout a-mong the poor and need-y. Now he was as-cend-ed in-to heav-en, to sit on the right hand of God, in all the glo-ry which he had had be-fore he come to earth; yes, be-fore the world was. From there he will come to judge all men, the liv-ing and the dead.



JESUS IN THE FAMILY.

This is a pic-ture of the kind call-ed *em-blem-at-ic*. That is, one that teach-es a les-son more eas-i-ly than words do. The group of chil-dren and par-ents are sup-po-sed to be read-ing the sto-ry giv-en in the New Test-a-ment of the won-der-ful life of Christ. He is ev-ery-where, full of sym-pa-thy and love, and He is pic-tured as be-ing per-son-al-ly here with this fam-i-ly, so that we may not for-get that it is true al-ways that Christ is with us.

These child-ren seem to lis-ten and won-der as their fath-er tells them how Christ, the Son of God, was once, like them-selves, a lit-tle child. That was his hu-man part, in which he was like us, ex-cept that he nev-er sin-ned.

The pic-ture al-so re-minds us of some of the words of Je-sus. He said, "when-ev-er e-ven two or three are to-gether in my name, there am I in the midst of them." The words mean that he is es-pe-ci-al-ly there, that he loves the com-pa-ny of those who fol-low Him, and that He is there to bless them.

Em-blem-at-ic pic-tures have been in use a-mong men in all a-ges, to re-mind them to take the good and shun the bad, and to put the thought in their minds quick-ly. The cross it-self, on which Christ died, is ev-ery-where an em-blem, a pic-ture, of the Christ-ian faith. But the best pic-ture of all is one that re-minds us that the Div-ine Mas-ter is al-ways near us, lis-ten-ing in love to all our sor-rows, read-y to help us in all our troub-les, smil-ing up-on us when-ev-er we think of Him.



JE-SUS IN THE FAM-I-LY.

ST. PETER'S VISION OF THE ANIMALS.

Pe-ter was a Jew, and the Jews had a law a-bout cer-tain an-i-mals be-ing "un-clean," which meant that they should not be eat-en. But Pe-ter be-came a fol-low-er of Christ, a Christ-ian; and when he went to strange, new places to preach to the peo-ple who had nev-er heard of Je-sus, the Sav-ior of all men, be-fore, he was oft-en hun-gry be-cause he had been all his life taught not to eat of the flesh of the an-i-mals which they u-sed for food.

Ear-ly one morn-ing he was ver-y hung-ry. All the hou-ses of the coun-try where he trav-el-ed and preach-ed had, and still have, flat roofs. He pray-ed oft-en, as all Christ-ians do, and to this flat roof, ret-i-red and si-lent, he went in the cool ear-ly morn-ing to ask God how he should act, and what he might eat, in the coun-tries where the old law of the Jews a-bout "un-clean" an-i-mals was un-known.

And then oc-cur-red the strange and beau-ti-ful thing which is the sub-ject of the pic-ture. He saw a "vis-ion." At the mo-ment it was re-al to him, and was so plain that it taught him a les-son he was nev-er to for-get. He saw a great flat sheet let down be-fore him, and on this sheet were all kinds of an-i-mals. For fear he should not un-der-stand, this scene was ta-ken up and let down be-fore him three times. He was told to kill and eat, and when, still doubt-ing, he re-fused be-cause he had nev-er eat-en any-thing "com-mon or un-clean," the Voice spoke the words that since then Christ-ians have nev-er for-got-ten: "What God hath clean-sed, *that* call not thou com-mon."



PETER'S VISION OF THE AN-I-MALS.

ST. PAUL PREACHING AT ATHENS.

This pic-ture gives us the scene of a great ser-mon by per-haps the great-est preach-er who has ev-er liv-ed. Ath-ens, in Greece, was at the time the cen-ter of the learn-ing and prog-ress of the world. Paul was al-so a schol-ar and a law-yer be-fore he be-came a Christ-ian and a mis-sion-ary. These peo-ple did not know him. He oft-en work-ed for his liv-ing when he was not preach-ing, and seem-ed to them a wand-er-ing poor man whom they call-ed a "bab-bler."

But at last he got some of them to lis-ten to him, and they ask-ed him to come to the place they call-ed the Ar-e-o-pa-gus, so that out of mere cu-ri-os-ity they might hear more a-bout the new reli-gi-on. The scene is eas-i-ly im-ag-i-ned. No com-mon im-pos-ter could have gone eas-i-ly through the test they had ar-ran-ged for Paul. Poor-ly clad, per-haps bare-foot-ed, he stood up-on the mar-ble steps, his face beard-ed and sun-burn-ed in his wan-der-ings, a stran-ger with-out friends. The el-e-gant and per-fu-med Greeks sat smil-ing be-low him, wait-ing to be am-u-sed.

But the great mis-sion-a-ry was strong in his Mas-ter and his Faith, and his ve-ry first words were those of bold re-proof. He told them he had seen in Ath-ens an al-tar "to the un-known God." It was what we now call his text, and he used it so that they were ob-li-ged to lis-ten. No skill-ful law-yer could do more to con-vince. His words are giv-en as he said them. "Whom there-fore ye ig-no-rant-ly wor-ship, Him de-clare I un-to you." Paul's ser-mon at Ath-ens seems strong and fresh aft-er al-most two thous-and years.



ST. PAUL PREACH-ING AT ATH-ENS.

COME UNTO ME.

This sto-ry, in pic-tures, of the life of Je-sus, ends with a pic-ture of Je-sus him-self, stand-ing with his hands held out to us, and call-ing us to come to him. Does he not look kind, and ten-der, and lov-ing? How good his face is, and the wound-prints of the nails are in his hands and feet, to show how he has suf-fered and died for us. Though all the glo-ry of heav-en and earth is his, he comes to us in sim-ple dress, and in the form of a man, beau-ti-ful only for his good-ness and love. We should all learn to love him and o-bey his voice, for he is our Sav-iour, our King, our God. With-out him we should all per-ish, and with him we have ev-er-y good gift. Je-sus was ver-y fond of chil-dren. He loved them, and would not let an-y one keep them a-way from him; and he asks ev-er-y child to be-lieve in him and love him, as I know ev-er-y child who sees the beau-ti-ful pic-tures, and learns who Je-sus was, and how he lived and died, will love him, and be-lieve in his love for us. And those that will list-en, can hear him call-ing them to come un-to him, as he is call-ing in the pic-ture we have here.



COME UN-TO ME.

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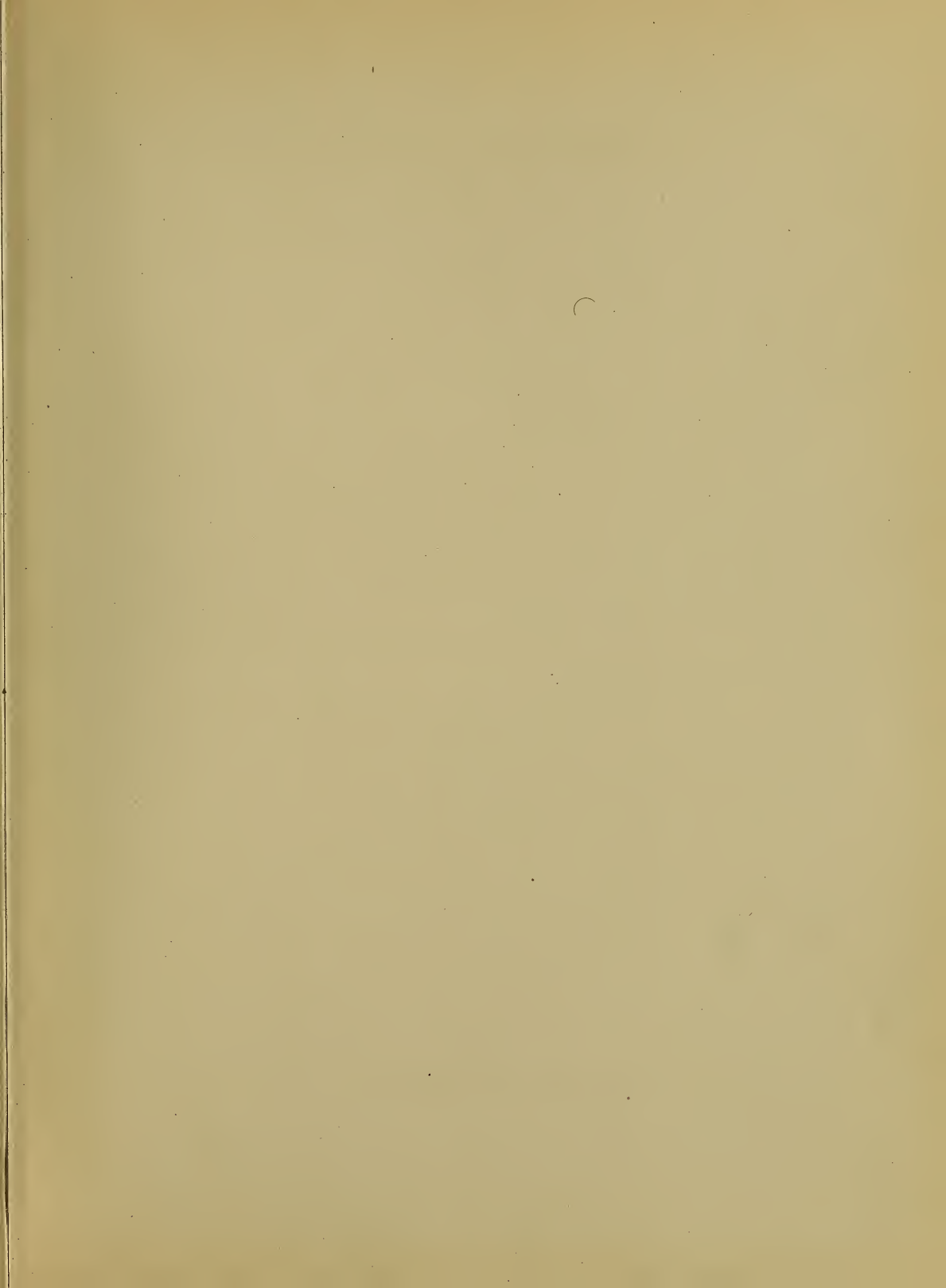
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